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# Herald of Holiness

OFFICIAL ORGAN • CHURCH OF THE NAZARENE



May 16, 1956

Many times I had heard the phrase, "Let me be at my best for Christ." One day I found myself praying that prayer, when suddenly it seemed my heart was challenged by the Holy Spirit, "Why not *His best in you?*"

Immediately I found myself praying in a new and different vein. My earlier prayer was sincere. I did want my best in

## My Best vs. His Best

General Superintendent Benner

talent, vision, energy, and influence to be given to the service of Christ. But at its highest perfection, my best is not enough. It is only as the will of Christ is wrought in me, only as His attitudes and graces are exemplified in me, that my contribution is valid and valuable.

*I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.*

Gal. 2:20

Paul declared, "He died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again" (II Cor. 5:15). His testimony was, "Christ liveth in me." It is so easy to live unto ourselves and to be quite pleased with our service for the Kingdom; quite well satisfied with "our best for Christ." But the first and highest values are not to be found in what we can do for Christ, but in what He can do for and through us.

Jesus meant it when He said, "Without me ye can do nothing." In the thirteenth chapter of First Corinthians it is emphasized that without divine love, which contains in essence all the graces of Christ, we are nothing. Only in the understanding and acceptance of this principle can we find the basis for effective spiritual service and achievement.

Then let us, as never before, pray and work in the spirit of the words we often sing:

*Oh, to be like Thee! Oh, to be like Thee,  
Blessed Redeemer, pure as Thou art!  
Come in Thy sweetness, come in Thy fullness;  
Stamp Thine own image deep on my heart.*

# LATE NEWS

## Telegrams . . .

**Calgary, Alberta, Canada**—Dr. G. B. Williamson presided as Canada West Assembly opened at Calgary; 192 delegates enthusiastically re-elected Dr. Edward Lawlor district superintendent unanimously for eleventh consecutive year. Round-trip ticket to the Holy Land presented to Dr. and Mrs. Lawlor in appreciation of ten years of devoted service in western Canada. Home-mission offering ten thousand dollars; outstanding missionary convention, Mrs. Lawlor re-elected president. Charles Muxworthy elected district young people's president. Brother Drell Allen, church school board chairman, led enthusiastic rally to close a most fruitful and blessed week. We are crusading for souls now!—*John Sabrin, Reporter.*

THANK YOU to the friends I have not been able to write to and acknowledge your cards and messages. I do appreciate every message received since the death of my precious husband.—Mrs. J. A. KRING, *Los Angeles, California.*

For ME it is—

## FUN TO BE SANCTIFIED

By **LEONARD C. JOHNSON**  
Pastor, Napa, California

ONE OF THE FIRST THINGS YOUNG people ask concerning an outing is, "Will it be fun?"

I do not think I have ever heard anyone say, speaking of holiness, "It's fun to be sanctified!"

My Funk and Wagnall dictionary says of fun: "That which excites merriment, frolicsome doings, and enjoyment derived therefrom"—all of which suggests real, pleasurable experience.

Never have I been so happy, and so in the possession of "enjoyment derived therefrom," as I have been since I consecrated my all to Jesus Christ. More, I don't believe I have ever seen a group of people, young or old, who are happier, and enjoy life more, than sanctified people, people who are filled with the Holy Ghost.

A clean conscience is sometimes spoken of with derision by the worldling. Yet, to put his conscience at ease, he will

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give a psychiatrist his last devaluated dollar. Holiness is without question the best psychiatric prescription of all time. "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost" (Rom. 14:17).

Yes, for me, it is "fun" to be sanctified!

## MUSIC MEMOETTES



by  
**OVELLA S. SHAFER**  
Plainville, Kansas

As a church, we are a band of believers, and we can take lessons from a band—the word *band* means "bond," to bind together.

Different instruments make up a band. Different individuals make up a church—every member must be willing to play his part, however large or small it may be, for all are important.

Different instruments play in unison in a band. When each member plays his part properly, the result is harmony. At Pentecost the disciples were in one place in harmony—"with one accord." Pentecost today produces harmonious church members.

A bandmaster leads or controls the band. With a wave of the baton he leads his players; for he knows the time, rhythm, instruments, and understands the movements he wants expressed. Alas, we as Christians are wretched players in life's band if we fail to let the Master lead!

Bands produce uplifting music. As members of the body of Christ, we are created for a purpose, and this is "to glorify God" in our bodies and in our spirits, which are His. We can produce such uplifting music, exhibited by displaying the "fruit of the Spirit," that others are charmed out of their sin to our Saviour.

## Reporting Results

**PASTOR J. O. McCASKELL, of Greentown, Ohio, states in a recent letter that several months ago his church board voted to become a 10 per cent (tithing) church. He then gives the month-by-month giving of the church for 1955 as compared with 1954 through a six months' period. The increase during that period of the year was \$1,689.08.**

**He goes on to say: "Best of all, God not only blesses us financially. We are having the greatest time spiritually that the church has known since I came as pastor."**

**During the statistical year 1955, 588 Nazarene churches reached or exceeded the goal of 10 per cent of the church's income for world evangelism. Wouldn't it be grand if at least 1,000 churches would reach or exceed the goal during 1956?**

—General Stewardship Committee

*I am thrilled with*

## MY NEW BIBLE



My devotion to the Holy Scriptures is being intensified these days. It all happened when I received a new Bible for Christmas.

Of course, I have loved the Bible from early childhood. It was read and cherished in the home of my parents before I was born. I can still remember when I sat on my mother's lap while my father read it, and then we would kneel and pray, all of us. The Bible has always been the supreme authority on all questions and all issues for me. It is the great criterion of truth by which all things must be measured. I believe what it says and trust its promises completely.

I have had many Bibles: a study Bible, a preaching Bible, a calling Bible, reading Bibles, small and large, in various rooms of the house, and the car too. I wouldn't think of taking a trip without a Bible. My conviction is that a Christian should read it each day, thoughtfully and meditatively.

I had used my old preaching Bible for fifteen years. Its back was broken, the pages were soiled and marked. Some of them were torn and a few were missing. The morocco cover had become ragged and worn. This Bible had become a part of me. I had slept with it, knelt with it, and wept with it. I had used it along the mourners' bench countless times to nudge people, urging them to pray. Seekers weeping their way through have let their tears splash on its promises. I love my old preaching Bible and will keep it always, but the unalterable fact of time with its wear and tear brought me to feel that I needed a new one. So my family bought me one for Christmas.

When I unwrapped it, I was as happy as a child with a new toy. I could hardly wait to begin using this new Book of Books. It read just like my old one, its message was the same, but there was an unfamiliarity about it. I knew I would have to study it and mark it from cover to cover before it could become a part of me as the old one had.

Thus I began to read it on my knees, and mark those passages that had meant so much to me down through the years. I marked particularly promises on which I had stood, and picked out texts from which the Lord had poured sermons into my soul. Through these weeks I have continued, and the pages of this new Bible have begun to glow and the words get up and march. It has kept me on my knees more. It has brought me to a new intimacy with the central Character, Jesus Christ, the Son of God. I am determined to study this Book divine even more faithfully and conscientiously. We are admonished, *Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth* (II Tim. 2:15).

This new study into God's wonderful Word has intensified my exploration in the mine where I have labored most of my life. Oh, what joy to ponder over wealth inexhaustible and to revel in truth never failing! *O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? . . . For of him, and through him, and to him, are all things: to whom be glory for ever. Amen* (Rom. 11:33-36).

**By LOUIS O. McMAHON**  
Pastor, Sun Valley, California





## "Jehovah"

No word presents greater difficulties to the translator of the Old Testament than the personal name for God. Much of the layman's criticism of feeble efforts to express the original concept in proper English would be eliminated if the Bible reader understood the nature of the problem. Although it has to do with an ancient and seldom-used language, the situation is not hard to comprehend.

In the original Hebrew alphabet there are no vowels. For the convenience of the unskilled reader, vowel points have been added to the text. The choice of vowels used to pronounce the various verbal forms is regulated by very exact laws, but the vocalization of nouns is more irregular. Hence there are no rules to guide one in pronouncing the personal name for God of Abraham, Isaac, and Jacob, who made known His creative power to Moses.

At a very early time the original pronunciation of the name *YHWH* was lost by the Jews, who regarded it too sacred to utter with mortal lips. Instead of pronouncing the ineffable name, the reader of scripture in the synagogue substituted *'Adonay*, the word for Lord. Hence, when the Old Testament was translated into Greek, the word Lord, *Kurios*, was employed. In order to distinguish between the use of *'Adonay* and *YHWH*, the King James translators printed *LORD*, all in capital letters, wherever it stands for the proper name rather than the simple noun, Lord. Every reader of the Authorized Version will be helped by remembering this.

Attempting to recapture the original pronunciation of the ineffable name, scholars have suggested different sets of vowels. According to the most common practice, the vowels from *'Adonay* are transported to the unpronounceable name, giving the English form *Jehovah* or, more correctly, *Yahowah*. Others prefer the vowels which render it *Yahveh* or *Yahweh*. The shortened form used in compound words is *Jah* or *Yah*. These conflicts in spelling do not arise from any attempt to change inspired scripture. They merely demonstrate the frustrating results of the overemphasis on artificial reverence for the divine name.

The Christian is tempted to read into the word Lord all the suggestive implications associated with Jesus Christ. However, although there is a close relationship between the *YHWH* of the Old Testament and the incarnate Son of God, the word *LORD* does not convey the exact meaning of the Hebrew word. He who said, "I am that I am," is the "Eternal One," or the "Ever-existing One"; for the ineffable name is very closely related to the verb "I am." Jehovah was in the beginning and was intimately known by the patriarchs. To Moses, though, was reserved a fuller knowledge of His power over the natural world.

In the affected reverence held by the Jews for the ineffable name is a stark reminder that God's name is indeed holy. A scrupulous scribe would wipe his pen and wash himself before he copied the consonants of the sacred name. While the modern Christian shuns the fastidious ceremonialism of the Jewish scribe, he should not forget the sacredness of the name of the *LORD*. The third commandment must not be broken under the false cloak of New Testament grace. One who enjoys the benefits of grace sincerely seeks to respect the holy name of God. Minced oaths and careless use of divine names, even in prayer, have no place in the behavior of a disciple of the Holy One.

In Jesus, the Messiah, came the fullest revelation of Jehovah. Hence it is not unfitting to sing, "O My Soul, Bless Thou Jehovah." Praise is given to the One with the ineffable name every time the word "Hallelujah" is proclaimed. To Him also is addressed the prayer-song, "Guide Me, O Thou Great Jehovah."

**By JAMES H. WHITWORTH**

*Evangelist, Bloomington, Illinois*

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*"A few days ago I called on a gentleman who is one of the outstanding businessmen on . . . operating a multi-million-dollar firm which he started. I had previously sent him the 'Herald of Holiness' and he has every year since the first subscription sent \$500.00 to the support of our church without our requesting it. In our con-*

*versation a few weeks ago, he volunteered the statement that the 'Herald' gave him more real spiritual guidance than any other religious paper he has ever taken. He said it was about the only one of the religious papers that he read regularly."*—from a Nazarene pastor in the East.

*Through suffering and tears  
there still shone through . . .*



## "The Beauty of Jesus"

The husband and wife were waiting for the ambulance. The husband's suffering was intense. He was to return to the hospital and again undergo tests and experimental treatments almost too severe for human endurance. How could he, oh, how could he? He mentally fought the battle.

"Mamma dear," he said, "please bring the Good Book and let's pray together once more." He talked to the Lord that morning as a man talks face to face with a friend. "Lord," he prayed, "You know how I dread to go. You could prevent my going; but if it is Thy will, let me go." Then he continued: "Lord, if there is a nurse, a doctor, a patient, or someone who would become a Christian by my being there, let the beauty of Jesus be seen in me." Over and over he repeated that sentence until it became, as it were, a heart cry.

He suffered much as he was taken over the long

country road to the hospital. How good the bed felt at the end of the journey! For a few days he was alone; then the empty bed in his room was occupied by a man who had been broken and bruised in an accident. The man's language and habits revealed he did not know the Lord.

"The beauty of Jesus" . . . those words came back. Yes, here was his opportunity to help a needy soul. An intense desire to see this man find the Lord filled his heart. When the meals were served it was time to say grace. It was not just a silent bowing of the head, but to the great surprise of the new patient, it was a prayer for the entire hospital staff, the helpers, and, yes, the new patient too! There were ministers and Christian friends who came to call. Each one prayed, and prayed for the new man too.

This man had friends to call too, but how different were their conversations! However, it was

*Continued on page 6*



*It was a going church*—the 120 that got the blessing went to the people; they didn't wait for the people to come to them. The only way for a church to grow is to go. I have yet to see or hear of a declining church that practiced soul-winning evangelism. *It was a praying church*—they prayed until the Holy Ghost came. *It was an attended church.* Holy Ghost religion attracts the crowds. The Bible declares they were all amazed and said, "What meaneth this?" What attracted you to the church? These men of God not only told the story of redeeming love in the meetinghouse, but daily from house to house. One of the marks of an evangelistic church is the constant desire to see a continuous stream of people won to Christ and the church.

The mathematics of Pentecost will produce spiritual and numerical goals that represent more than barren statistics. Sinners are to be saved, believers sanctified, sick healed, funds raised for worthy causes; in short the weak strengthened, the strong made stronger, the inactive and indifferent challenged and changed.

**NICHOLAS A. HULL**

*Pastor, University Avenue Church  
San Diego, California*

### **The Mathematics of Pentecost**

*Also day by day the Lord added to their number those whom he was saving (Acts 2:47, Weymouth).*

The Early Church believed in simple addition. After one of Peter's sermons they added about three thousand souls that same day to the Church. Let us examine some of the characteristics of the Early Church's soul-winning evangelism.

not long until it was noticed he would not touch his tray until after the prayer. His guests also were quiet if someone was praying at the other bed. In fact, profanity stopped and their general conversation became different.

The new man did not get along well. The doctor advised his giving up cigarettes. How could he? He had been a chain smoker! It was then that he heard the testimony of his roommate of saving grace and deliverance from sin.

Soon thereafter the man was overhearing the doctor's conversation at his friend's bed. "Yes, it is cancer and we can do no more; if you would like, you may go home."

While the husband and wife were again waiting for the ambulance, the new man was talking. "Oh, I will miss you!" he was saying, as he rained the tears. "I will miss your prayers; I could hear you pray nights when you suffered, not for yourself either, but for all of us, everyone." A pause and then, "Oh, I didn't know that religion was like that; I'm so sorry for the way that I have lived. I'm fifty-two years old, but I just didn't know, I tell you, I just didn't know."

In a wheel chair on his way to the ambulance, he stopped close by the new man's bed and once again poured out his heart in prayer. His body was so racked with pain he could do no more. Notwithstanding, his prayer was answered; he truly had shown the "beauty of Jesus."

Not many days hence his suffering ceased and Rev. Walter D. Smith was laid to rest to await his reward. Through a pastor of the Church of the Nazarene the "new man" was led into the glorious light of salvation. Since he had been a foreman on his job and a leader among men, he became a real soul winner for the Lord.

Yes, Walter Smith's prayer was truly answered. Now, may it be the prayer of his friends who remain that the "beauty of Jesus" will be seen in their lives until no man will need to say, "I'm so sorry for my past life, but I didn't know. I just didn't know."—Written by Mrs. Alroma B. Jurich, Pasadena, California.

**When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn (Prov. 29:2).**

**When wicked and unscrupulous men come into power and position, their subjects are brought into bondage and servitude, but when good men rule, those thus ruled are happy and contented.—Earl F. Wilde.**

## God's Gifts

By BERTHA R. HUDELSON

*I could not meet my trials fearlessly,  
Nor could I offer comfort tearlessly,  
If it were not for promises from Thee!*

*I could not hear the bird song in the air,  
Nor see abundant harvest everywhere,  
If it were not for Thy unceasing care.*

*I could not feel the calm of clouds soft-tinted,  
Nor know serenity of stars sky-minted,  
If it were not for Thy great love unstinted.*

*Thy promises, Thy care, Thy love impart  
A faith that causes turmoil to depart,  
And wisely guides and guards a searching heart.*

## Announcing

### General Assembly Schedule

#### Sunday, June 17

- 8:30-9:30 a.m.—Assembly prayer service, Music Hall
- 10:00 a.m.—Communion service
- 2:30 p.m.—Missionary rally
- 7:00 p.m.—Inspiring gospel service

#### Monday, June 18

- 8:30 a.m.—Business session opens
- 10:00 a.m.—Quadrennial address—general superintendents
- 7:30 p.m.—Inspiring gospel service

#### Tuesday, June 19

- 8:30 a.m.-12:30 p.m.—Business session
- 7:30 p.m.—Inspiring gospel service

#### Wednesday, June 20

- 8:30 a.m.-12:30 p.m.—Business session
- 7:30 p.m.—Home Missions Rally

All regular services will be held in the Municipal Auditorium on Sunday and throughout the week. The pre-assembly conventions will be meeting simultaneously, beginning at 2:00 p.m. Thursday, June 14, and continuing through Saturday night, June 16.

Monday through Friday (June 18-22) special features will be conducted in the afternoons for the benefit of visitors, consisting of a music hour, showing of missionary pictures (home and foreign) and Church School activities.

Monday through Wednesday (June 18-20) Church Schools and N.Y.P.S. workshops will be held in the afternoon for the benefit of visitors. The specific location will be announced at the assembly. Nazarenes and friends are welcome at any of these services.

*History tells the struggle of man to satisfy . . .*

## The Hungers of the Soul

HISTORY REVEALS THAT ALL MEN have felt at least three deep, inescapable soul hungers. Indeed, it is hardly too much to say that history consists chiefly in the story of man's struggles to satisfy these three hungers.

The first of these soul hungers is for a *moral code*. No race or group of people ever have been found without such a code. These codes may be as far apart as those of the head-hunters and the followers of Christ, but to each group its code is binding, and those practicing a different pattern of life are strange and even dangerous.

Evidently men never have been able to live together without developing rules of conduct which seem to them to be right. This fact makes it evident that deep in the human soul is an inescapable hunger for an authoritative moral code. Man cannot live without such.

Man's second universal soul hunger is for *forgiveness*. However low a group's moral code may be, the individual man is never able to live up to it; and when he violates the accepted code, he is burdened with a sense of guilt.

Out of this feeling of guilt arose the many systems of sacrifices to be found among the peoples of the earth, ranging from offerings of vegetables and grains to various kinds of animals and even human beings themselves. Men, everywhere through the centuries, have been seeking ways to find forgiveness for the wrongs they have done, and in so doing they have written indelibly into the story of human life the soul's hunger for forgiveness.

The third soul hunger to be named is probably the one out of which the other two grow; it is the hunger for *fellowship with the Divine*. Men have never been able to get away from the feeling that

they are dealing with a superior being—a god of some kind, or many gods of many kinds. They want to have fellowship with their god or gods and seek to appease them through sacrifices and gifts for the things they have done or left undone which displease their deities and interfere with their fellowship with them.

This innate hunger of the soul for fellowship with the Divine finds a striking illustration in Chundra Lela, a high-born girl of India. Dissatisfied with the worship of the idols about her, she set out to visit the great shrines of India in search of a deeper fellowship with the Divine. She traveled thousands of miles in burning heat and freezing cold. She endured almost unbelievable physical weariness and suffering in her passionate search. But she found no satisfaction for her hunger until later she came in contact with Christian missionaries and learned of Christ, her Lord.

God, having created man with these inescapable soul hungers, of course has made provision to satisfy them, as Chundra Lela discovered.

The moral code which God embodied in man when He created him, He later caused to be written in a Book. The forgiveness which man could never secure through his own efforts, God made possible through the sacrifice of His Son. The fellowship with the Divine which men have so constantly, and often so fervently, desired and could not find, the Heavenly Father has made abundantly possible through the Holy Spirit, who has come to be with us and in us.

In the Christian gospel is to be found that which satisfies all of man's soul hungers. How great is the obligation that rests upon us who share in the abundant riches of God's grace to make this great fact known to those who have never heard!

**By EVERETT HENRY**

McMinnville, Oregon



## XVI. GROWTH IN HOLINESS

The apostle has previously enumerated some of the characteristics of the "old man" and indicated that he must be put off with his deeds. Attention is now called to the "new man," which is susceptible to constant renewal and growth. We are now to notice some of the traits of the new man which we are exhorted to put on; and further, we are to see that these are subject to continuous growth and development in our experience.

1. "*Bowels of mercies*," better rendered "*a heart of compassion or pity*." Pity is generally considered the stronger term. Adam Clarke says, "Let your tenderest feelings come in contact with the miseries of the distressed as soon as they present themselves." Carrying out the metaphor of the garment, the apostle says, as clothes are put over the body, so their tenderest feelings should always be within reach of the miserable. Perhaps there is a reference here to the woman who touched the hem of Christ's garment and was instantly healed.

2. "*Kindness*." As pity is the response of love to suffering or distress, so kindness is a response to any need in general.

3. *Humility*. Humility is a just estimate of ourselves. As kindness is our relation to others, and humility a proper estimate of ourselves, these two express in general the Christian temper of mind.

4. "*Meekness*." This term is used by our Lord in the Beatitudes, and also in relation to himself. Walker defines meekness as "the attitude of mind that accepts without resistance anything that God may see fit to impose, or any injury He may permit men to inflict."

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### AFFIRMATION

By Christine White

*If you had heard the redbirds hail  
The morning sun from hill and dale,  
Or smelled the heavenly perfume  
Of apple blossoms in full bloom:  
If you had been with me today,  
You would have felt the need to pray.*

*If you had seen cloud-shadows pass  
Over fields of waving grass;  
Or watched white ducks go circling round,  
Down in the hollow on the pond;  
Or stooped to touch new-furrowed sod,  
You would have known there is a God!*

By H. ORTON WILEY

President Emeritus, Pasadena College, Pasadena, Calif.

5. "*Longsuffering*." This is an attitude of restraint, keeping one's self well in hand to prevent an outburst of anger or reprisal, however legitimate this may appear to be.

6. *Forbearance and forgiveness*. Bengel says that forbearance has reference to present offenses, and forgiveness to past offenses. Forbearance is a mutual or reciprocal act between individuals; forgiveness, a corporate act of the body of Christ, whether given formally in the name of the body, or by individuals as a private condonation. This latter definition has reference more especially to the corporate aspect of the church.

These graces have been summed up as follows: sympathy and kindness are the normal attitude of a Christian toward his neighbors; meekness and long-suffering, as his attitude toward unjust and uncharitable behavior on their part. Humility has points of contact with both groups: as unselfishness which puts itself last, it is akin to sympathy and kindness; as putting itself lowest, it is akin to meekness and long-suffering. Meekness, however, is best distinguished by opposition to rudeness and hardness; long-suffering to resentment, revenge, and wrath.

7. "*Charity*" or *divine love*. "And above all these things put on charity, which is the bond of perfectness" (3:14). Charity is the outer garment that binds all together. The word for bond here is not the ordinary word (*desmos*) which is used for a rope or a chain, but the rarer word (*sundesmos*) denoting something which binds together a group of things. Love is therefore at once the source of all the graces, and that which perfects them. Thus, (1) mercy is love showing compassion or pity; (2) kindness is love in the social relationships of life; (3) humility is love properly estimating one's self; (4) long-suffering is love exercising restraint; and (5) meekness is the love of God accepting whatever He chooses to send us.

The word "perfectness" (*teleiotes*) occurs only here and in Heb. 6:1, where we are exhorted to "go on unto perfection." There is therefore, as may be readily seen, a close connection between Christian perfection and the loving of God with all our hearts, souls, minds, and strength. Christian perfection and perfect love are in general synonymous terms.

## REMEMBRANCE

By FRANCES B. ERICKSON

*It's thoughtful to remember folks with cards at  
special times,  
To show them that you love them, and are keeping  
them in mind.  
I know there have been messages that came when  
clouds loomed dark,  
That seemed to bring the peace of God to soothe  
my aching heart;  
And recently, when sorrow was a great load in  
my breast,  
Thoughtful ones sent tender words that comforted  
and blest!  
But much as I appreciate each lovely card, or  
note,  
And realize the Lord has used the gracious things  
they spoke,  
I'd rather know remembrance took the form of  
prayer for me—  
For the richest blessings that can come are those  
we cannot see!*

## NEWS in PICTURE



**CANADA PACIFIC DISTRICT** first assembly, April 11 to 14, at First Church, Vancouver, British Columbia. Picture shows Dr. Edward Lawlor (left), superintendent of Canada West District; General Superintendent G. B. Williamson, presiding officer; and Rev. Bert Daniels, newly appointed district superintendent of Canada Pacific.

## RAINBOWS OR RUBBISH: Which Do You See?

By AUBREY PONCE

Pastor, Seward, Alaska

The story is told of a man who was out for a walk. He came across a bridge and saw several children watching something in the water. They were excited and talking about the wonderful thing. The man strolled to the edge of the water to see what was so wonderful. He saw tin cans, tires, and junk. He asked one of the children what they saw.

The boy replied, "Don't you see the rainbow, Mister?" Sure enough, he saw all the colors of the rainbow in the oil-covered water.

May God help us to see the rainbows in the lives of our fellow Christians instead of the weakness of human nature. We need a revival of just plain faith in people.

John was a member of the Church of the Nazarene. He loved the Lord and believed in all the church stood for. He did not respond to the call of house-to-house visitation. Soon the members of the church began to feel that something was wrong with John. Soon he was on the outside of their fellowship.

John could not understand what had happened—he became discouraged. The pastor went to John to find out what was wrong. He encouraged him to do this best. He showed faith in John and restored him to the confidence of the church; soon the misunderstanding was healed.

The above story may have happened in your church. We do not all see alike in the soul-winning program of the church. We do not all pray alike. We do not all sing alike. We do not all dress alike. Let's not destroy one another by a lack of faith in one another. How many souls are in hell today because someone lost faith in them—just when they needed it the most! How many are backslidden in our ranks today because of a lack of faith on our part!

It is not hard to have faith in others when we remember our own faults and failures. At our best, we are altogether unworthy. Let's look for the best in our fellow man. Let's look for the rainbow instead of the rubbish.

# Diary of a Small Town

... MAY

by  
**DOROTHY  
BOONE  
KIDNEY**  
Yarmouth, Maine

It's time to paint the fence! And to spade up the garden! And to store the storm windows in the garage for another year.

It's a good time for repairing the loose shutter—for pounding nails—for sawing boards—for building an addition to the porch.

While we are swinging the hammer today, we are remembering—remembering a Carpenter whose hands once felt the smoothness of the wood but which one day carried a rough cross. A God-Carpenter with His feet in the shavings, His head in the stars, and love in His heart. A Carpenter who made a yoke for oxen and, because He was God, could say, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matt. 11:29-30). A God-Carpenter whose hands built a piece of farm equipment and whose blood built a highway to heaven.

Spring is a good time: a good time for building—for remembering—for being grateful!

## BOOKS IN REVIEW

*Review of books from other publishers does not mean full approval.*

Read discriminately! Order all books from Nazarene Publishing House, P.O. Box 527, Kansas City 41, Missouri.

### GOD HAS THE ANSWER

H. Orton Wiley, Beacon Hill Press, \$1.50

You will pardon me for what may seem to you as excessive enthusiasm, but here is a book that can well be termed "a once in a generation" volume. Dr. Wiley is a household word in all holiness circles around the world. His name is synonymous with theological accuracy, and of course those who have known him have estimated him as one of the saintly men of this generation. But now for the first time there is being offered a book of popular messages by this princely expositor. These are not academic. They are not intended to be theological discussions. They are down-to-earth, warm, popular-style, camp-meeting messages that any layman would thrill to read. *God Has the Answer* is a book that we feel will find its way to the bookshelves of holiness people everywhere. Dr. Wiley, in this volume, is offering to come up to your door, walk into your living room, sit down, and chat with you about the spiritual things of life in language that you will understand and with a warmth of heart that will leave you richer in spirit.

—NORMAN R. OKE, Book Editor

### The Divine Gardener

By LAURA EMILY MAU

*If there weren't a Divine Gardener,  
There'd be no lilies in the fields;  
There'd be no grain for "daily bread,"  
No fruits, no nuts, no harvest yields.*

*There'd be no seeds to sow or plant;  
No flowers, trees, or meadows green;  
No valleys standing "thick with corn";  
No countrysides; no woodland scene.*

*There'd be no works to manifest  
The mysteries that lie behind  
The world so beautiful to see—  
Infinite works of the Christ-Mind.*

*The "how" thereof no man can know,  
Except with eyes like God's to see  
Beauty express itself in ways  
No one but God could cause to be.*

*If there were no Divine Gardener,  
There'd be no world at all to see;  
Invisibilities could not  
Become a visibility.*

# *The General Assembly and* **Vacation with a Spiritual Purpose**



**By LESLIE PARROTT**

Pastor, First Church, Flint, Michigan

**At least 15,000 Nazarenes should plan their 1956 vacations to include the week end of June 16 in Kansas City. That will be vacationing with a purpose.**

*Here's why . . .*

1. You can see your General N.Y.P.S. and N.F.M.S. conventions in action beginning at 2:30 p.m., Thursday, June 14.

2. On Saturday night you can be part of a gigantic Sunday-school rally conducted by the Department of Church Schools.

3. Between sessions you can see the enormous publishing house display plus scores of interesting booths representing many phases of church work.

4. You can see your own Nazarene Publishing House in action through a guided tour. You may visit the ultra-modern new headquarters building and the beautifully spacious new seminary property.

5. Sunday, June 17, is a day to thrill you. At 10:00 a.m. a great communion service will be conducted under the leadership of our general superintendents. At 2:30 p.m. the Department of Foreign Missions has planned a soul-stirring missionary rally featuring representatives from many of our mission fields. At 7:00 p.m., the schools and colleges of the church will be repre-

sented, and at 7:45 p.m. the day will close with a great inspirational service.

6. You are also welcome on Monday, June 18, at 10:00 a.m. to hear the quadrennial report of the general superintendents.

Air, rail, and road service into Kansas City is good. Accommodations to fit your need and purse may be reserved in advance. The air-conditioned Municipal Auditorium, where all sessions will be held, is located in the heart of the city. A new multimillion-dollar underground parking lot adjoins the auditorium.

Kansas City will be made aware of your coming by scores of signs on buses and billboards, newspaper advertising, and the full co-operation of the Chamber of Commerce. Welcome booths will be installed at the Union Station and the airport. An information booth for your convenience will be located in the foyer of the Municipal Auditorium.

Kansas City is the hub of the nation and the heart of your church. Through this visit to the General Assembly you can better catch the spirit and heartbeat of the denomination than can otherwise be gotten. For you—for your entire family, this can be a vacation with a spiritual purpose.



# The General Assembly

The General Assembly is at hand—it will be upon us almost before we know it. I am writing for the *HERALD OF HOLINESS* which will be dated May 16. On June 14 the preliminary conventions will begin, and the first Sunday of the Assembly will be June 17.

The General Assembly, preceded by the general preliminary conventions, meets every four years. It is always a great occasion, and one that any person will be fortunate to attend either as a delegate or as a visitor. There will be about seven hundred delegates from all over the world, and the visitors will reach at least the ten-thousand mark.

A person who comes to the General Assembly will get a little idea of what heaven will be, since it will be a wonderful time of reunion. You will meet friends whom you have not seen for many years. If you possibly can, come to the General Assembly for at least part of the time. You will enjoy it and it will be one of the greatest blessings that will ever come into your life.

There will be singing which will touch heaven, preaching that will be endued with power from on high, and fellowship that truly will be the "fellowship of the saints." Of course, there will be business sessions, and committee meetings, plenty of them, but they too will be interesting.

The General Assembly "is the supreme doctrine-expressing, lawmaking, and elective authority of the Church of the Nazarene." It stands above everything except the Constitution of the Church of the Nazarene. It will have to carry on its proceedings in harmony with that Constitution as laid down by the General Assembly and adopted by a two-thirds vote of the district assemblies. The general superintendents, members of the General Board, and many other general officers and boards will be elected. I can tell you a little about the General Assembly, but you can't really know what it's like until you attend one.

Come, let me say again, if you possibly can. Above everything else, whether you can be with us or not, be sure to pray for the General Assembly. We need a great volume of prayer going up to God for this occasion. We want His divine direction and leadership above everything else.

## Keys to the Acts of the Apostles

### *Simon Magus*

**10. The Key Judgment** Most of us have heard of simony, which the dictionary defines as "traffic in that which is sacred."

The word and its meaning have come down to us from Simon Magus, of whom we hear in Acts 8:14-24. He saw the Holy Ghost come upon the new converts in Samaria when Peter and

John laid their hands on them. Then he offered to buy this power. He said, "Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost." But Peter answered: "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity." Simon

## Editorials

quickly replied: "Pray ye to the Lord for me, that none of these things which ye have spoken come upon me." He didn't want the judgment of God to fall upon him.

### *Elymas*

The second instance of judgment in Acts which I mention had to do with Elymas or Bar-Jesus. The account of the same is found in Acts 13:6-11. It happened on Salamis, at the beginning of Paul's first missionary journey. Paul was dealing with Sergius Paulus, the deputy of the country, and he was moved. Elymas, the sorcerer, was the devil's instrument and doing all he could to turn the deputy away from faith. Paul discerned this fact, and "filled with the Holy Ghost, set his eyes on him, and said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand." It is dangerous to stand between God's servant and a lost soul he is trying to reach. Mr. Elymas found that out.

### *Sons of Sceva*

Next I call attention to a group of seven, the sons of Sceva, who belonged to "the vagabond Jews, exorcists." They saw Paul freeing men of evil spirits through the power of the Holy Ghost, and they thought they would try it. In the name of Jesus they called on an evil spirit to come out of a man who was possessed. "And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out

of that house naked and wounded." Thus the efforts of the sons of Sceva boomeranged upon them in judgment.

### Herod

Herod had just beheaded James, the brother of John, and if God had not intervened he would have done the same to Peter. Then Herod, enraged over the escape of Peter from the prison, examined the keepers and demanded that they should be put to death. But God said, "It is enough," and sent swift and terrible judgment upon Herod. Here

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**STEPHEN S. WHITE**

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is the story: "And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them. And the people gave a shout, saying, It is the voice of a god, and not of a man. And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost" (Acts 12:21-23).

### Ananias and Sapphira

The judgments of God fell upon Simon, Elymas (the sorcerer), the seven sons of Sceva, and King Herod. But not one of them stands in quite the same class with the judgment which was sent upon Ananias and Sapphira. They were members of the church—of the Christian brotherhood, at least nominally. They lived in the blazing light of the early Christian Church, such light perhaps as never has been surpassed. They came right out of that group, right from under that light, and claimed to do what they had not done. They left the impression that they had sold all they had, and had brought the full price and laid it at the feet of the apostles—while actually they had kept back part of the price. They lived and acted a lie. No wonder Peter said: "Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? While it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God. And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things." In about three hours after this happened and the body of Ananias had been carried out, his wife, Sapphira, came and walked in the steps of her husband. She lied to the Holy Ghost—kept back part of the price. The same fate was hers that had been her husband's:

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## Song of Praise

By GRACE CLYDE ANDREWS

*Thank God for my eyes: for the blue of the  
skies;*

*The glorious palette of autumn sunrise:  
The smile of my loved one; a pink hawthorn  
tree;*

*The silver of moonlight; a deer bounding,  
free—*

*Thank God, I can see!*

*Thank God for my nose: for the scent of a  
rose;*

*The perfume of lilac in April hedgerows;  
Clover bloom in the lane; cool, sweet air  
after rain;*

*The tang of wood smoke, with the day at  
its close—*

*Thank God for my nose!*

*Thank God for my ears: for the robin that  
cheers*

*The approach of the sun, as the morning  
appears;*

*The wind in the treetops; church bells,  
loud and clear;*

*A mother's soft whisper, "Hush, child, I am  
near"—*

*Thank God, I can hear!*

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she was stricken dead immediately. We can well understand why "great fear came upon all the church, and upon as many as heard these things." This was the key judgment of the Acts of the Apostles!

Herod was smitten by an angel and fell dead. However, he never had the light which Ananias and Sapphira had. He grew up in a wicked environment and had likely known little but sin all of his life. One might to some extent justify Herod for beheading James, and trying to do the same to Peter. But such was not the case with Ananias and Sapphira. They transgressed against the noonday sunlight of God. The closer one has been to God, the more dangerous it is for him to let hypocrisy and double-dealing, or sin of any kind, possess him. The key judgment in the Acts of the Apostles is the judgment which fell upon Ananias and Sapphira. No other judgment which is recorded in the Acts of the Apostles was more awe-inspiring to the sufferer or to the onlooker.

# The Sunday-School Lesson

FLETCHER  
GALLOWAY



Topic for  
May 27:

## Sharing the Gospel with the World

SCRIPTURE: Acts 12:25-15:35 (Printed:  
Acts 13:1-4, 44-49)

GOLDEN TEXT: *We are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God (II Cor. 5:20).*

The center of the stage moves now from Jerusalem to Antioch. This young church with its Gentile coloring and evangelistic fervor became the first missionary capital of the world. These Christians were on fire with a consuming purpose and did not stop to measure their task or discuss their difficulties. Evidently they felt a growing concern about their responsibility to a lost world. They called a time of fasting and prayer—a good way to launch any type of church program. As they prayed, the Holy Ghost revealed to them His choice of workers. He said, "Separate me Barnabas and Saul for the work whereunto I have called them." The divine strategy was to take their very best leaders for missionaries—a strategy which has been repeated over and over through the centuries. As you think of the daring of this young church and its heroic missionaries, you can almost hear the challenge of that other heroic missionary of modern times, "Attempt great things for God; expect great things from God."

Missionary endeavor always faces a challenge. When Barnabas and Saul reached Cyprus and had obtained an interview with Sergius Paulus, the deputy, Elymas, the sorcerer, withstood them and tried to turn the deputy away from believing in them. Saul (who now is called Paul) begins to emerge as the strong, fearless leader and comes to the forefront. For he, "filled with the Holy Ghost, set his eyes on him, and said, O full of all subtilty and all mischief, thou child of the devil, . . ." The man was instantly struck blind and Paul went on with his preaching. It is not surprising that the deputy believed.

It was at Antioch in Pisidia that Paul and Barnabas saw their greatest revival on this first missionary journey. Paul was invited to preach in the synagogue after the law and prophets had been

read. The people were deeply moved by his eloquent and effective message. Many followed him and his companion as they left the synagogue. Also there is the first intimation of the special field of Paul's missionary ministry in that a great many Gentiles began begging for a service. They too wanted to hear him. The next Sabbath day "came almost the whole city together to hear the word of God." What a thrill it must have been to this young converted Pharisee, with his zeal, his insight now into the Hebrew scriptures as they pointed to Christ, and the fire of the Holy Ghost burning in his heart, to be privileged to

preach to such a crowd! Great numbers were converted, but the old Jewish animosity against the Gentiles was stirred up; Paul's very success became the occasion of bitter opposition. The Jews were jealous because so many Gentiles were believing. Paul said, "It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, . . . lo, we turn to the Gentiles."

Lesson material is based on International Sunday-School Lessons, the International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and is used by its permission.



## Foreign Missions

REMISS REHFELDT, Secretary

### Prayer Requests From British Guiana

1. Pray for the health of the missionary families there. The Brownings and Ratcliffs are all feeling the effects of the climate and need your prayers.
2. Pray for Molly Ray Browning as she and her parents must decide where she will secure her schooling this fall.
3. Pray for the elections in British Guiana which will be held this fall, and for the missionaries and the national Christians during these intervening weeks, as tensions mount. The outcome of these elections will be of major importance to the work of spreading the gospel. Please pray much that God will keep His hand upon this country, and bring His will to pass.

### Notes from the Philippines

We are surely enjoying our work here at the Bible school. God has been with us. This second semester we had thirty students, including two who were just taking Greek. Brother Pitts held a revival with us here after a spontaneous revival broke out among the students, and the Lord really blessed us.

We are enjoying a real bond of Christian fellowship with the other missionaries.—ROY COPELIN, *Philippine Islands*.

### Greetings from Swaziland

Here we are back again on the job. We had a good trip back and are getting into the swing of things again.

We knew we were back when we were called over two nights in succession to kill snakes—first in Miss Bagley's house, and then in Miss Miriam Evans'. This happened the first night after our arrival back from furlough. I feel much more at home driving on these rough, muddy Swaziland roads than I would have in Kansas City. The traffic in

*I very much desire to build up our Nazarene Training College library with books on holiness lines. It has occurred to me that there may be some preachers, especially retired ones, at home, who would be glad to donate some good holiness books from their libraries for our use here.*

*If so, would you please send these books to:*

**Rev. Prescott Beals  
Box 444, Port of Spain  
Trinidad, B.W.I.**

*We will acknowledge receipt of all such donations, and will be most grateful for your help.—Prescott Beals, Trinidad.*

America fairly made my hair stand up.

We expect a record number of students at Bible school this term, and are at our wits' end to know where to put them. There will be about thirty-eight. We are erecting temporary houses for the married couples, until we can find some better method of accommodating them. We can't turn any students away after we have prayed so long for God to send them to us. Our classroom space also is woefully inadequate.—H. KENNETH BEDWELL, *Africa*.

### Blessings in Haiti

The Lord is blessing the work in Haiti. I started the new year by baptizing ten believers at our mountain station of Barrau. The Lord was very near and I felt it was one of the best baptismal services I have ever had a part in. A couple of weeks before this I baptized another group of ten at the



La Saline church in Port-au-Prince. It's wonderful to have these baptismal services because of their direct spiritual blessing upon the people and because of the testimony they give of growth in the work.

It would bless your heart to see the progress that has been made in our La Saline church. The new building has proved a blessing in many ways. The new day school building also has won for us the hearts of the whole community. We now have around ninety enrolled and could have twice that number if we could accommodate them. Many have taken their children out of other schools so that they could come to ours. They know we are giving our best. We are proud of our teacher—she really has her heart in the work. The children gave a Christmas program that would have rejoiced the hearts of our people at home. Every child knew his part perfectly and you didn't have to have a hearing aid to know what the children were saying. I felt like shouting before it was over. This one church is worth every dollar that has been invested in it.

We had an outstanding preachers' meeting the last part of December. I didn't have much time to prepare for the meeting but the Lord took over and all of the preachers testified to receiving help. I can see definite spiritual progress in the lives of some of them since the meeting.—CHARLES ALSTOTT, Haiti.

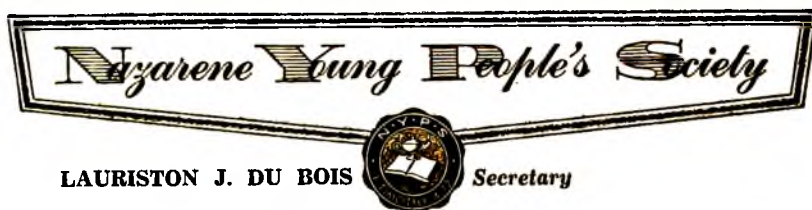


### "Taps at Reveille"

#### Monday:

"Taps at reveille," sunset at sunrise, doomed from the start—the life of the writer F. Scott Fitzgerald is a parable of wasted possibilities. Tank filled with gas, engine running, brakes off, foot on the accelerator, but no hand on the steering wheel—the story's end was written at its beginning: squandered energies and exhausted faculties.

Two basic truths came to possess his thoughts and his stories, and preach themselves in his living: (1) physical charm, money, and popularity are tragically empty values to sell oneself for;



LAURISTON J. DU BOIS

Secretary

### Purity of Heart

Jesus reminded us that the issues of life come out of the heart. Here is the fountainhead of thoughts, of words, and of conduct. Jesus was concerned with the heart life. He struck right across the superficiality of religion and said that the greatest law of all was to love God with all the heart. The religion of Jesus Christ is primarily interested in changing the heart and through this transformation changing the entire life.

In the days following Pentecost, in the midst of frequent questions as to what the meaning of it all really was, Peter had his experience at the house of Cornelius. He came back with this witness, "God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith" (Acts 15:8-9). This declaration forever revealed the essential purpose of Pentecost and the significant result of the experience of entire sanctification in the lives of Christ's followers. The basic work of the Holy Spirit is to purify the heart and make it clean; to destroy the "body of sin" and to fit that heart to be filled with the love of God.

It is an easy thing for us today to

get notions as to what this experience means to us. It is easy for young people, not fully understanding, to take hold of benefits which are at best only marginal, thinking they are basic in the experience. The safe pattern is to keep Peter's testimony constantly before us. Our hearts need to be purified. God has made provision whereby this can be done. This Pentecostal experience is available to every Christian today. Its purpose is to cleanse the heart of the believer from all sin.

It is not just an accident that once at the beginning and once at the close of His ministry Jesus cleansed the Temple. This was not just a demonstration of His power. It was not merely that He wanted to teach the merchandisers a lesson. It is fundamental in the nature of God that His temple must be clean. His holiness will not permit any other kind of house in which He is to dwell. The Temple of that day was one of stone and wood, but the temple of God today is the Christian heart. God intends that His temple be clean. Let all of us covenant with Him today that we shall let Him make our hearts pure and that, with His help and grace, we shall keep them that way. Let us be examples of the believers in purity.

(2) one's limited stock of feeling, thinking, willing, even loving, exhausts itself. If you spend on this, you cannot invest in that.

#### Tuesday:

The brilliant writer, H. L. Mencken, died the other day. Searching mind, crowding ideas, clever tongue, magic pen—all devoted to smashing ideals and destroying faith. Two years before his death he lost the power of speech and the ability to write, while his mind remained alert as ever. Thoughts thronging, but no means of utterance—torment for such a brain! His powers of communication prostituted, taps had sounded.

#### Wednesday:

The things that build personality are the things God commands. Sin contains the seeds of its own destruction. Faculties given over to selfish uses are worn out prematurely; spent for the lower, they are lost to the higher. Identification with destructive forces is suicidal.

#### Thursday:

"Our bodies are our gardens, to the

which our wills are gardeners; so that if we will plant nettles or sow lettuce—the power lies in our wills"; we can sow the seeds we will. The planting determines the crop. Our will to choose is a frightening power, but we cannot get rid of it. Today, tomorrow, every day, we are sounding taps or reveille for ourselves in the choices we make.

#### Friday:

Determining choices are made early. A young man stood in my office yesterday, a college senior who was trying to decide, even then belatedly, the question of his vocation. Doors he had hoped to enter had closed and he was baffled. I said to him, "It is dangerous to make a major decision unless you are yielded to God's will and can have His counsel." He had been pushing God to the fringes, telling himself "those questions" could wait. A single wrong decision at twenty often has sounded taps for time and eternity.

#### Saturday:

But in middle life the choices are legion and perilous. What are we doing



with the allowance that remains to us of speech? of physical strength? of thought faculty? What with our faith faculty and the promises of God? What with the knowledge we have gained, of God's ways and men's? In trust with the gospel, are we spending ourselves on easy living? At midday have we let ourselves be seduced into the self-indulgence that decays on the inside? "Getting and spending, we lay waste our powers"? Taps will soon be sounding.

#### Sunday:

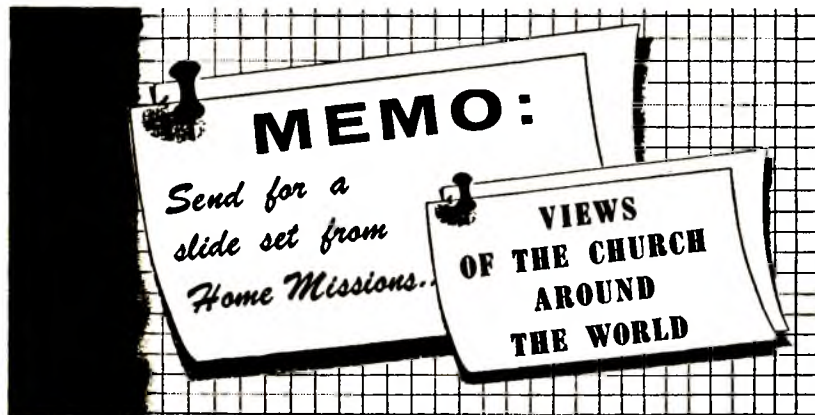
"Reveille at Taps"—it is the Christian word of hope. The thief on the cross heard it in his last hours. Our beloved "grand old man" Frank Smith heard it in middle age, a "hopeless" alcoholic; God remade him and multiplied the blessing of his voice and smile. Some of us today must put our trust in the promise of restored caterpillar-eaten years. But we dare not presume on grace; this is no place for a calculated risk.

## HOME MISSIONS & EVANGELISM



ROY F. SMEE, *Secretary*

### Notice to All Missionary Societies:



Several of these sets fit into the study book for the new assembly year, *Our Pacific Outposts*, as follows:

- Set No. 1 Alaska for Chapter I
- Set No. 3 Hawaii for Chapter II or III
- Set No. 2 Australia for Chapter IX, X, or XI
- Set No. 9 New Zealand for Chapter XII

These are full-color slides of these fields, complete with script telling the story of our work. They may be rented from the Department of Home Missions and Evangelism for \$2.00. Extra sets have been secured especially for use with the study book, but the demand will be great and we urge you to get your order in early. In areas where there are a number of churches close together, it may be possible to schedule use of a set in several churches within one week, thus providing more churches with this opportunity. This method also reduces the amount of the rental. Write for additional information.

Sets of other home-mission fields are also available as follows:

- Set No. 4 South Africa (European)
- Set No. 5 U.S. Negro and U.S. Chinese (combined set)
- Set No. 7 Nazarene Bible Colleges in Australia and South Africa (Rental, \$1.00)
- Set No. 10 Panama Canal Zone

### Notes from Overseas

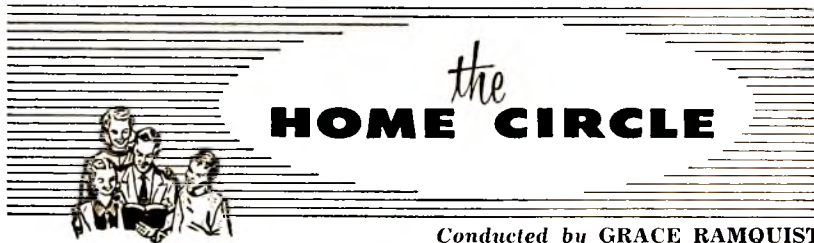
District Superintendent Cecil Knippers organized a new church at Kahului, Maui, on April 15. This church is on the third island of the Hawaiian archipelago that we have entered, and the prospects for a fine church are very good. The pastor, Rev. Reeferd L. Chaney, has led splendidly in the progress of the work, and all the pastors of Hawaii helped in the construction of the fine chapel.

This is the third new church for Hawaii this quadrennium. The other two—at Hilo, Hawaii; and Honolulu Central, Oahu—had attendance of 107 and 98 respectively on Easter Sunday.

Rev. Joe Wright, a graduate of Nazarene Theological Seminary, is the new pastor of our church at Wahiawa, Oahu.

The district is planning now to enter the island of Kauai, the last major island of the group, in the coming year. This island has a population of over 30,000. Hanapepe is one of the chief towns.

On March 10, District Superintendent A. A. E. Berg conducted the opening ceremony for the new building for our Coorparoo Church in Brisbane, Queensland, Australia. This was one of our first churches in Australia and was pastored by Brother Berg while he was acting as superintendent. The present pastor is Rev. John W. White. The church is a brick building, with Sunday-school facilities below the sanctuary. It is located in a growing residential area.



Conducted by GRACE RAMQUIST

### Our "Uncle Bud Robinson":

#### Chapter Seven

#### Good-by to Sin and the World

By the second day of the camp meeting, Bud was feeling pretty bad. He knew he should give his heart to the Lord. During the day service, the preacher asked everyone who was a Christian to go out into the audience and kneel and pray for one soul who was lost. A little gray-haired old lady came to where Bud was sitting. She knelt down in front of him, and placing her hands on his knees, she started praying. Bud didn't want to be rude and yet he didn't want the little old lady to keep on praying. She prayed on and on, crying as she prayed. At last she was through. She stood up and walked back to the front of the arbor without telling Bud she wanted him to go to the altar. However Bud knew what he should do.

That night as Bud entered the brush

arbor, he looked around for a good seat. He saw one next to a red-haired girl he had met at a dance. He thought he would sit beside her and have a good time during the service.

Up until that time, the one who had preached was tall, a little bald, wore a long coat. That evening when the preacher got up, Bud was surprised. He saw a short man whose hair stood up straight and whose coat was very short. The man didn't look a bit like a preacher to Bud. Well, this service will be no good, thought Bud.

The preacher started in. He told the people about Jesus, who suffered and died for their sins. He told about the cross and the grave. Bud listened. His heart was stirred.

At the close of the service, the altar was opened for anyone who wished to pray and seek the Lord. Many walked down and knelt, but Bud stayed at his

seat. He wanted to yield to God, yet somehow he felt he didn't know enough about all the religious business to go up front. As the singing continued, a white-haired preacher came back toward Bud.

"Is there any young man who would give me his hand?" he asked.

Bud thought, I could do that much—so he stuck out his hand. The preacher missed it, but caught his arm and shook it. Bud was soon on his way down the aisle to the altar. The altar was almost full and it looked as if there were no room for Bud. Somehow he managed to find an empty space and fell across the altar, crying out to God to have mercy on him.

The preachers gathered around Bud as he knelt, and such praying you have rarely heard. Somehow they seemed to feel that this was an important soul. As we look back from here, we feel sure the Lord impressed His ministers with the thought of Bud's worthiness. Bud Robinson was an important vessel through which God would be able to work many wonders.

After a good prayer, Bud felt the presence of the Lord come over him. He knew the wonderful sense of forgiveness for his stealing and gambling and card playing and swearing. He knew that Jesus had entered his heart to abide. He gave a shout of victory and soon most of the people in the arbor were shouting for joy.

About midnight that night, Bud walked out of the arbor, and going over to some brush, he threw away his pistol. It had felt so heavy as it lay in his pocket while he prayed. He made a little fire and burned up the cards which were in another pocket. Being free from those evils, Bud then crawled under a wagon, put his hat on a stump for a pillow, and lay looking up at the stars. He couldn't go to sleep because he was so happy! The stars seemed more beautiful than ever before. The moon shone down and it seemed to have a special smile for Bud. Bud would laugh and then he would cry, he was so happy. Jesus had come into his heart and he was free. He didn't even care if his clothes were ragged and dirty; he didn't care that his toes showed through his boots; he didn't care if he couldn't speak clearly, for although his tongue would not say what he wanted it to say, his heart told Jesus he loved Him.

As he lay there looking at the beautiful heavens God had made for him and for all the people of the earth, somehow Bud seemed to hear the voice of God talking to him.

"I want you to preach for Me, Bud," were the words which came to Bud.

Bud was so happy that he didn't remember he could not speak clearly to one person, much less clearly to an audi-

# the Question box

Conducted by STEPHEN S. WHITE, Editor

***I am seventeen years old and have been interested in the Church of the Nazarene for some time, having attended many of its services. However, there are one or two things which bother me. First, I have often attended services where no altar call or invitation of any kind was made. I have always been taught that this is the most important part of the service, and to ignore it, or purposely leave it out, is a trend toward modernism. I wish you would explain why this is done, if there is a reason.***

This is an interesting criticism, coming as it does from a young man who is thinking of joining the Church of the Nazarene and whose parents are members of one of the older and larger denominations. Perhaps some of us do fail sometimes to make an altar call when we should. At least we should seriously consider the question you raise. But now for the answer. You must remember that not every sermon is in the strictest sense evangelistic. On Sunday morning our preachers often strive to present some truth which helps the saved or sanctified to grow in grace. Sometimes a message on Sunday night may be of the same type. Further, there

may be evangelistic messages occasionally which the listener needs to think about rather than act on at once. Also, a preacher may get himself into bondage if he gets to the place where he feels that he has to make an altar call in every service. Altogether, I would say that to fail to give an invitation at every service is not necessarily a trend toward modernism. Nevertheless, I thank you for your question and trust that it will help all ministers who read this discussion to realize that many sermons should be followed by some kind of invitation. This provides those who need it with an opportunity to act on the truth which has been presented.

***As for the doctrine of sanctification, I have not been able to understand whether Nazarenes believe that the Holy Spirit enters the heart when a person is regenerated or when the believer is sanctified. Please help me on this.***

The Holy Spirit comes into the heart when we are saved, or regenerated, but He doesn't come in His fullness until we are sanctified wholly. We are born of the Spirit when we are saved—that means we get the Spirit then, He be-

comes active in our lives; but we do not commit ourselves to Him completely until we are sanctified. Therefore, we do not have Him in His fullness until then.

***Another question I have, as a young man and one who is thinking of joining the Church of the Nazarene, is this: Does sanctification mean "sinless perfection"?***

That all depends on how sin is defined. If it is defined as any deviation from the perfect law of God, then I would answer your question in the negative. From this standpoint, we do not believe in sinless perfection, for your definition includes mistakes, involuntary sins, or sins of ignorance as well as conscious, deliberate sins. On the other hand, if you define sin as John Wesley did: "A willful transgression of a known law of God," then I would have to answer your question in the

affirmative. I would go even further in this connection and declare that a Christian—any regenerated man—cannot commit sin as thus defined and remain saved. A willful transgression of a known law of God will cause any Christian to backslide. Sanctification does not stop sinning as a willful transgression of a known law of God, for it has already been stopped. Conversion did that. Sanctification does, however, make it easier to live above sin as a willful transgression of a known law of God.

***Further, will the unsanctified Christian finally be saved or lost if he dies still unsanctified?***

No saved person will ever go to hell, and no unsanctified person will ever get to heaven. If a person is truly saved and dies in that condition, God will step in and cleanse his heart from inbred sin, his fallen nature, and make him fit for a holy heaven. When we are saved we are given a title to heaven, and when we are sanctified we are made fit for heaven. If the saved die before they are sanctified, they are made fit for

heaven apart from their wills—just as babies are if they die before they reach the time of moral accountability. As Dr. C. J. Fowler used to say, "God bestows purity on every nonresisting subject." But we should all remember in this connection that the Christian will backslide and go to hell if he gets light on holiness and fails to walk in it. He can't walk back of light and keep his regeneration.

*Continued on page 18*



ence. He forgot that he could neither read nor write. He didn't care that he had no money or any other clothes than those he had on. All the words he could think of were, "I will, Lord, I will."

The next morning early, people gathered in the brush arbor for a testimony service. Bud had never been to a testimony service, but it didn't take him long to find out what the people were doing. Why, the people were taking turns standing and thanking God for doing

all the wonderful things He had done for them.

When the third man had stood and spoken, Bud found he could contain himself no longer. He stood to his feet and started stammering out the best he could. He wanted the people to know that he had started a new life. When his tongue got all twisted up, he started shouting for joy and waving his hands. The people understood and shouted with him.

Bud didn't want to wait long before he started telling about Jesus to other people. He wanted to start preaching right away. Most of the people didn't think he could, for he couldn't even read the Bible.

It was not an easy task for a twenty-year-old boy to learn to read. God helped him. Bud was so anxious to learn that he studied hard even when there was little light other than the moonlight. He started by spelling out each word.

## NEWS of the Churches



**Chester, Pennsylvania**—In our special Easter Sunday-school rally we had an attendance of 150. In the morning worship service 6 new members were added to the church. This is a great victory for the Lord. Rev. C. E. Holloway is our good pastor.—WENDELL BASNER, *Reporter*.

**Elyria, Ohio**—Recently our church had a very good revival campaign with Rev. D. E. Patrone as the special worker. His talent on the violin brought many new people to the services, and God used his dynamic preaching to fill the altar several times. Several weeks ago we gave three of our fine families to start a new church at Avon Lake, but the Lord has blessed our church, and we have received eight new members thus far this year. Our Easter offering reached \$755.00—a new record! Last assembly year we became a "10 per cent" church, giving \$1,600.00 for missions; already this year we have (in nine months) raised \$1,822.00 for missions. Many new people are attending our services—one Easter Sunday morning we had 250 present. We are enjoying our work with this fine group of Nazarenes, and have accepted a unanimous call to return for our fourth year.—J. E. HANSON, *Pastor*.

**Henderson, Texas**—Evangelist Mrs. Thelma Steelman was certainly God's servant for us during our revival, March 21 to April 1. Twenty-one people sought God at the altar, to be saved or sanctified, and four new members were added to the church. A good spirit prevails, thanks to Sister Steelman's timely preaching. God heard and answered prayer in giving us one of the best revivals in some time, and we give Him praise for all that was accomplished.—BOBBY G. COLLINS, *Pastor*.

**Gary, Indiana**—The Black Oak Church had a wonderful revival recently with Evangelist E. C. Tarvin. The spiritual tide was high, and the altar was filled with seekers on several nights. God blessed, and men and women of all ages sought God at the altar of prayer. Brother Tarvin preaches the gospel clearly and uncompromisingly. We appreciated his ministry with us.—MAURICE B. LIGHT, *Pastor*.

**Long Beach, California**—God gave us a great revival recently at Westside Church with Evangelists Alva O. and Gladys Estep as the special workers. There were a total of ninety-three seekers at the altar, with many souls finding God in saving and sanctifying power. The Lord used Sister Estep's singing, and Brother Estep preached with the power and unction of the Holy Ghost. God's power was manifested in all the services. The Esteps have a fine program of preaching, singing, and Scen-o-felt pictures. We greatly appreciated the ministry of these evangelists with their old-fashioned, camp-meeting type of services.—*Reporter*.

**Pastor Morris Chalfant** reports from Bartlesville, Oklahoma: "Three years ago in April, I accepted the call to pastor First Church in Bartlesville. God has wonderfully helped us through this co-operative people—a new, six-room parsonage has been bought, and a beautiful, colonial-type church, valued at \$100,000.00, has been built. The Sunday school has increased from an average attendance of 165 in 1953 to an average of 208 per Sunday for the first seven months of this assembly year; also during this time 85 people have been received into church membership. Feeling it to be in God's will, I have accepted the call to our Central Church in Seattle, Washington, and Rev. Albert Neuschwanger has been called to this pastorate. I count it an honor to work in the harvest field for souls under the great leaders of our church."

**Pittsburgh, Pennsylvania**—Easter Sunday was a wonderful day in the Lincoln Place Church, with a new high attendance of 283 in the Sunday school. Our people gave \$720.32 for world missions. On Sunday night the church was filled to hear the choir present "Sunrise over Calvary." Recently we completed our remodeling program—new maple floor, new pews, new organ, new carpeting, new folding doors, completely changing the auditorium. On Sunday, April 1, the church gave the pastor a unanimous recall vote. If you have friends in this great Pittsburgh area, please write me (1121 Margray Street, Pittsburgh 7).—RUSSELL E. LEWIS, *Pastor*.

**Terre Haute, Indiana**—The recent revival at Central Church was a real blessing. The heart-searching messages of Evangelist Cletus Franklin brought conviction and good results. Wayne and June Haas, with little daughter, Rachel, sang in the Spirit with accordion, guitar, and vibra-harp accompaniment. They are a fine evangelistic group and work in beautiful harmony. The church co-operated in calling, fasting, and praying, and several new contacts were made. The break came on the last Sunday morning, when seventeen people bowed at the altar seeking God for special help. The blessing of God is upon this new mission church.—MERTIE H. MELTON, *Pastor*.

**Elgin, Oregon**—Monday night, last October 31, was a time of real blessing to our people as Dr. Hardy C. Powers and District Superintendent I. F. Younger dedicated our new sanctuary. It was a fitting climax to many months of labor and sacrifice by our people. The addition is 48 x 40 feet, and houses the sanctuary, pastor's study, choir loft, choir room, and furnace room. The old auditorium was converted into rooms for the Sunday school and a nursery. The church also possesses a new Hammond organ and Wurlitzer piano. The sanctuary will seat 220 people, and the debt of a little over five thousand dollars is being taken care of by monthly payments. During our four years here both the Sunday-school average attendance and church membership have doubled. Our recent revival with Evangelist G. Franklin Allee proved to be a real help and blessing to the church.—W. DUTCH GOEHRING, *Pastor*.

**Broken Bow, Nebraska**—On Sunday night of March 18 our church closed out a great revival with the house packed and "standing room" only. Evangelist Max Peters was the special worker and, for the second time, he won the hearts of the people by his forceful gospel preaching. New contacts were made for the church, and definite victories were won for God. One charter member testified it was the best revival in the history of the church. There were a number of cases of divine healing. We give God praise for His blessings.—MULTON McCREERY, *Pastor*.

Evangelists O. D. and Thelma Samuel report: "We praise God for His blessings upon our hearts and lives, and for the privilege of laboring in His vineyard. We recently closed a good meeting in Mystic, Iowa, and at this writing we are in a meeting in Anthony, Kansas. We have some open time; write us, Box 8, Halltown, Missouri."

Ilkeston, Derbyshire—February 18 to 20 marked special services for the eleventh anniversary of the Ilkeston church. One week of prayer preceded the visit of Rev. Maynard James. The Saturday afternoon service was attended by a capacity congregation, when a new pulpit, built by Brother Wm. Rice, assisted by other local members, was dedicated. Pastors from Morley, Derbyshire St. (Leeds), Small Heath, and Northfield (Birmingham), with coach parties, also a group from Chesterfield, attended. At a public rally which followed, the Mayor and Acting Mayoress extended our visitors a civic welcome; and Rev. Leslie Roberts, instrumental in the commencement of the work in Ilkeston, was in the chair. Unable to accommodate the people in our own church, the rally was held in a Baptist church, kindly loaned. Rev. Maynard James delivered a holiness message with great effectiveness. The visiting preacher had great liberty during the Sunday and Monday evening rally, when six souls sought and found the Saviour.—JASPER H. SCOTT, *Pastor*.

#### NORTHWEST NAZARENE COLLEGE

##### Miller Lectures and College Church Revival

Northwest Nazarene College and the College Church, Nampa, Idaho, experienced a week of genuine spiritual awakening, March 18 to 25. Since the death of General Superintendent H. V. Miller, College Church has sponsored the Miller Lecture Series at N.N.C.

Rev. R. N. Raycroft, of Indiana, was this year's lecturer. His clear, scriptural presentations on the general subject "The Theology of True Holiness" brought a number of students into the light of entire sanctification as a second definite work of grace. Thursday and Friday mornings the Holy Spirit graciously honored the truth, and in response to a short invitation the altar and front rows of seats in the chapel were lined with serious seekers.

Brother Raycroft also conducted evening revival services in College Church. Majoring in scriptural holiness, he fortified logic so thoroughly with scripture that many had their mental doubts settled and a goodly number prayed through to victory at the altar of prayer. Brother Raycroft's clear, forceful presentation of truth and his tender, Christ-like spirit endeared him to the college and church and made this an outstanding week of spiritual activity.

Professor Earle Anderson, of Pasadena College, conducted the music for the revival services. His singing of the gospel was of the highest order in both technique and spirit, and his presence contributed much to the success of the meetings.—EUGENE STOWE, *College Church Pastor*.

Tuscaloosa, Alabama—The Holten Heights Church closed a wonderful revival on April 8, with Miss Sandra Cox and her mother as the special workers. God blessed in every service, and there was not a barren altar during the entire meeting. On Easter Sunday we had 318 in Sunday school, and 326 on the closing Sunday of the revival. On Saturday night of April 7, our church was host to the Tuscaloosa Zone young people's rally at which the Trevecca Nazarene College choir was present to sing. We had a good representation present from all the churches of the zone, with a total of about 450 people present. God has been blessing in our regular services. We have had seekers in eleven of the past thirteen Sunday night services. All our budgets are paid in full, and we are believing God for greater days under the leadership of our good district superintendent, Rev. C. E. Shumake.—DONALD K. BALLARD, *Pastor*.

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Windham, Maine—In March our church had a splendid revival with Evangelists Allard and Dorothea Kuschner as the special workers. We appreciated the good, timely messages, new people attended the services, and glory crowned the mercy seat on the last Sunday night, with much conviction and seekers at the altar. The church people were edified, finances came in well, and we all appreciated the ministry of Brother and Sister Kuschner in this year-old church.—W. R. CASEY, *Pastor*.

Evangelist C. M. Whitley and wife write: "We wish to express our appreciation for the many kind letters, cards, and prayers during the time of Mrs. Whitley's illness and operation. The operation was a success and we are again in the field together. We have an open date May 23 to June 3 and will be glad to go wherever the Lord may lead. Write us, c/o our publishing house, P.O. Box 527, Kansas City 41, Missouri."

Kearny, New Jersey—Palm Sunday through Easter Sunday, our church had the best revival of its history, with District Superintendent Robert Goslaw preaching. There were people seeking God every night except one, with souls saved and sanctified, and four members added to the church. The Easter Sunday-school record was broken. God's people have humbled themselves and prayed, and God is working in our midst. Our pastor, Rev. Mrs. Thelma

B. Little, is a consecrated servant of God, and leading our church forward. We have given her a unanimous three-year recall, and more than one hundred dollars as a love offering to help on her expenses to the General Assembly.—GENEVA CODISPOTI, *Reporter*.

### Tennessee District

#### Annual Preachers' Meeting

"When the preacher needs a revival" was the theme of the 1956 Preachers' Meeting held recently at Nashville First Church. Again and again our hearts were stirred as our good district superintendent, Rev. D. K. Wachtel, challenged us with this theme and called us to prayer repeatedly. God met with us as we prayed.

Dr. Hugh C. Benner challenged us to deeper devotion to God and greater passion for the lost of all the world by his God-anointed preaching to the preachers in the day sessions, and to great audiences of preachers and laymen in the evening sessions. Every sermon was a masterpiece. We deeply appreciate Dr. Benner and his beautiful spirit and powerful ministry. He endeared himself to the people of Tennessee.

District Superintendent Wachtel demonstrated his aggressive and efficient leadership in every session with special emphasis upon spiritual intensity, a sound program of advancement in every department, and a world-wide vision of our task in the Church of the Naza-

rene. The records of accomplishment on the Tennessee District for the past seven and one-half years also speak eloquently of the excellent leadership of our good district superintendent. The future is bright with opportunity on the Tennessee District. It is a personal pleasure to be one of the pastors and share in this forward-moving program.

To Dr. Cecil D. Ewell and the fine people of Nashville First Church, we express our sincere appreciation for their generosity in entertaining the preachers' meeting.

Tennessee marches on for God and holiness—crusading for souls now—through the Sunday school, the N.Y.P. Societies, the N.F.M. Societies, home missions, camp meetings, youth camps and institutes, vacation Bible schools, Caravan work, revivals in every local church, and personal evangelism.—FRED REEDY, *Reporter*.

### Preachers' Wives' Retreat

#### New York District

The "Retreat" would soon be over. As we sat there waiting for the communion service to begin which would mark the spiritual climax to the second annual New York District Preachers' Wives' Retreat, our thoughts wandered back to the events of the past few days and how good God had been.

We remembered how our hearts were melted and warmed as we heard the excellent papers prepared on the various phases of the life of the pastor's wife. We remembered how our souls were challenged as we listened to the inspiring devotional messages from "tried and true" Christians on the four aspects of the Christian witness: (1) Plowing Time; (2) Planting Time; (3) Growing Time, and (4) Harvesttime. How much we had enjoyed the excellent book reports and the rich fellowship around the dinner table, and the craft table! With a sigh we agreed that the retreat days of March 6, 7, and 8 had seemed altogether too short.

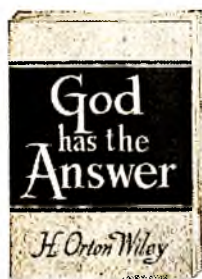
We thought of those who had worked so faithfully and well in planning our "Down-on-the-Farm" retreat with its theme: "A Sower Went Forth"—"Farmer," Marjorie Goslaw; "Farm Hands," Emily Collom, Isobel Finney, Doris Levin, Evelyn Smith, and this reporter.

How we wished that every pastor's wife from our district could have been with us, but we rejoiced that twenty had been able to come! We remembered the good folk in our local churches who had made it possible for us to attend—and especially the lovely spirit and generosity of the Butler, New Jersey, church in being host.

How our own hearts had been blessed by this meeting of people of similar circumstances, problems, and yearnings, and how wonderful was the intangible chain of love and understanding that bound us together!

As we partook of the Lord's Supper, we vowed we were doing so with a heart full of thanksgiving that God had called us to such a great place of service, and with a prayer that He would help us to be "good and faithful" workers in His vineyard.—JANET I. STIEFEL, *Reporter*, (Pastor's Wife, Beacon, New York).

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## South African Preachers' Conference

Our South African Preachers' Conference (European) met at the Potchefstroom Bible College for three days the week following Easter (April 3 to 5). There was a theme running through the whole conference, the important subject of evangelism. We heard some thirteen addresses, one of which developed into a most blessed discussion on how to reach the young people. From this a steering committee was formed to spearhead an attack along evangelistic lines to make inroads into the heavy ranks of uncivilized young people.

Subjects were introduced by pastors on: Evangelism and the N.Y.P.S.—and the Church Members—and Prayer—and the Bible College—and the Pastor. From out of the paper on "Evangelism and Prayer" arose a monthly ministers' fraternal devoted to prayer. English and Afrikaans brethren united for this first effort at our church in Vanderbijlpark.

Rev. George Hayse, guest preacher, among his many stirring addresses challenged each Nazarene, five hundred of them in South Africa, to win one soul for Christ by assembly time in November.

Dr. J. J. Scheepers shared the leading of the meeting with Rev. J. MacLachlan, who, as chairman of our district advisory board, sent the Conference's greetings to our flourishing district superintendent, Rev. Charles H. Strickland, in the States.

New trends were immediately apparent in this conference: first, an intense desire for prayer and prayer fellowship of all the pastors. Early morning prayer meetings were held which were extraordinarily well attended. Second, we observed a new and very apparent sense of the high calling to which God has called us as Nazarene pastors in South Africa. There was evidenced a desire to lift the standard in every direction.

The consensus among the preachers was that this was the best conference so far held on the South African District.—T. H. M. BARRON, *Reporter*.

## ANNOUNCEMENTS

**NOTICE**—We have a number of very fine ministers from Britain coming to the General Assembly. Most of them will be available for a few services just before the assembly en route to Kansas City. All of them will be able to take conventions, week-end meetings, revivals, or Sunday services for a month or two after the General Assembly. Coming are: Rev. and Mrs. J. B. MacLagan, Dr. George Frame, Rev. and Mrs. Neil Robertson, Rev. and Mrs. D. J. Tarrant, Rev. Maynard James, Rev. Jack Bailie, and Rev. Crichton Mitchell. All of these persons are highly recommended and are anointed ministers of the Word. Any pastor wishing to slate them for services en route to the General Assembly, or thereafter, please write or wire the general secretary's office at once (6401 The Paseo, Kansas City 10, Missouri).—S. T. Ludwig, General Church Secretary.

**RECOMMENDATION**—Rev. and Mrs. William R. Fields are available for the field of evangelism after July 26. Brother Fields is an elder on our district, and a brother beloved, who will put his whole strength into the revival. Mrs. Fields is prepared to lead singing, conduct children's work, and render special numbers in song. This couple can be used of God to help your church and people, and we take pleasure in making known the above facts.—Leo C. Davis, Superintendent of Southwest Indiana District.

## WEDDING BELLS

Miss Frances June Howery of Gardners and Mr. Joseph L. Boyer of Biglerville, Pennsylvania, were united in marriage on April 7 at the Church of the Nazarene in Shippensburg, Pennsylvania, with Rev. Robert E. Grosse officiating.

Miss Marilyn Joyce Van Houten of Columbus, Georgia, and Mr. Billy Joe Clark of Ada, Oklahoma, were united in marriage at the home of the bride's parents, Rev. and Mrs. L. L. Van Houten, on March 16, with the father of the bride officiating.

**BORN**—to Rev. and Mrs. James C. Langford of San Antonio, Texas, a daughter, Caron Jennette, on April 9.

—to Rev. and Mrs. Preston J. Theall of Kansas City, Kansas, a son, Michael Joseph, on March 28.

—to Bill and Lavonia (Benson) Bohannon of Fort Worth, Texas, a daughter, Nancy Sue, on March 28.

—to Rev. and Mrs. Gerald Van Tine of Bushnell, Illinois, a son, Kevin Wayne, on February 5.

—to Mr. and Mrs. Leland Worthington of Adair, Illinois, a son, Merlin Glee, on January 23.

—to Mr. and Mrs. William Helm of Maywood, California, a son, David Lee, on January 10.

**SPECIAL PRAYER IS REQUESTED** for Rev. C. P. Lanpher of Wollaston, Massachusetts, a retired Nazarene elder, who must undergo major surgery; by a friend in Illinois "concerning a certain problem which now confronts us, and for special protection when traveling";

by a lady in Indiana for the healing of a brother, that he may be able to work again—the children are all young and he is needed in the home; that God will give a revival in that place and church; and two "very special silent requests";

by a reader in Pennsylvania for a revival in their church in that place, and also for "a problem that must be solved in connection with my experience of entire sanctification";

for a Nazarene pastor in Iowa, not so young, that God may touch and heal him and spare him for the work a few years yet—he has been of help and encouragement to many.

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### GENERAL SUPERINTENDENTS

#### HARDY C. POWERS

Office, 6401 The Paseo, Box 6076, Kansas City 10, Missouri.

#### Assembly Schedule

Canada Central ..... May 24 and 25  
New England ..... May 31 to June 2

#### G. B. WILLIAMSON

Office, 6401 The Paseo, Box 6076, Kansas City 10, Missouri.

#### Assembly Schedule

British Isles ..... May

#### SAMUEL YOUNG

Office, 6401 The Paseo, Box 6076, Kansas City 10, Missouri.

#### Assembly Schedule

Los Angeles ..... May 24 to 25  
Rocky Mountain ..... May 29 and 30  
Nebraska ..... May 31 and June 1

#### D. I. VANDERPOOL

Office, 6401 The Paseo, Box 6076, Kansas City 10, Missouri.

#### Assembly Schedule

Washington Pacific ..... May 23 and 24  
Nevada-Utah ..... May 30 and 31

#### HUGH C. BENNER

Office, 6401 The Paseo, Box 6076, Kansas City 10, Missouri.

#### Assembly Schedule

New Mexico ..... May 23 and 24  
Southern California ..... May 30 to June 1

West Virginia ..... July 5 to 7  
Michigan ..... July 11 to 13  
Central Ohio ..... July 18 to 20  
Western Ohio ..... July 25 to 27  
East Tennessee ..... August 1 and 2  
Iowa ..... August 8 and 9  
Houston ..... August 22 and 23  
Southwest Oklahoma ..... September 12 to 14  
Northeast Oklahoma ..... September 19 and 20

Alabama ..... July 3 and 4  
Colorado ..... July 19 and 20  
Southwest Indiana ..... July 26 and 27  
Kansas ..... August 1 to 3  
Chicago Central ..... August 8 and 9

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## NAZARENE PUBLISHING HOUSE

Northwestern Illinois ..... August 15 and 16  
Northwest Indiana ..... August 22 and 23  
South Arkansas ..... September 12 and 13  
North Arkansas ..... September 19 and 20

South Dakota ..... June 28 and 29  
New York ..... July 6 and 7  
Maritime ..... July 12 and 13  
Pittsburgh ..... July 19 to 20  
Northwest Oklahoma ..... July 25 and 26  
Kentucky ..... August 1 and 2  
Kansas City ..... September 5 to 7  
North Carolina ..... September 19 and 20  
South Carolina ..... September 26 and 27

North Dakota ..... June 28 and 29  
Minnesota ..... July 18 and 19  
Missouri ..... August 1 to 3  
Virginia ..... August 8 and 9  
Tennessee ..... August 15 and 16  
Indianapolis ..... August 22 and 23  
Mississippi ..... August 29 and 30  
Georgia ..... September 12 and 13

Northeastern Indiana ..... July 4 to 6  
Eastern Michigan ..... July 18 to 20  
Eastern Kentucky ..... July 25 and 26  
Illinois ..... August 1 to 3  
Wisconsin ..... August 8 to 10  
Dallas ..... August 15 and 16  
Louisiana ..... August 29 and 30  
Southeast Oklahoma ..... September 19 and 20

## DISTRICT ASSEMBLY INFORMATION

**BRITISH ISLES, SOUTH**—Assembly, May 19 to 22, at Morley Church, Albion Street, Morley, near Leeds, Yorkshire, England. Entertaining pastor, Rev. Leslie Roberts, "Ashburn," Barfield Terrace, Morley, near Leeds, Yorkshire, England. Send mail and other items relating to the assembly in care of the entertaining pastor, Dr. G. B. Williamson presiding.

**NEW MEXICO**—Assembly, May 22 to 24, at First Church, 8th at Missouri St., Roswell, New Mexico. Send mail and other items relating to the assembly to Rev. Wayne Gash, entertaining pastor, in care of First Church, 8th at Missouri, Roswell, New Mexico. Dr. Hugh C. Benner presiding.

**WASHINGTON PACIFIC**—Assembly, May 23 and 24, at the church, 4th and Alder, Kelso, Washington. Send mail and other items relating to the assembly in care of the entertaining pastor, Rev. Elwood Smith, 714 South Fifth, Kelso, Washington. Dr. D. I. Vanderpool presiding.



**LOS ANGELES**—Assembly, May 23 to 25, at Bresee Avenue Church, Washington at Bresee, Pasadena, California. Entertaining pastor, Dr. J. George Taylorson, 1400 Bresee Ave., Pasadena. Send mail and other items relating to the assembly in care of Rev. Shelburne Brown, 1601 E. Howard St., Pasadena, California. Dr. Samuel Young presiding.

**CANADA CENTRAL**—Assembly, May 24 and 25, at Hamilton First Church, 96 Ottawa Street North, Hamilton, Ontario, Canada. Entertaining pastor, Rev. R. F. Tink, 109 Kensington Avenue South, Hamilton, Ontario. Send mail and other items relating to the assembly in care of First Church of the Nazarene, 96 Ottawa Street North, Hamilton, Ontario, Canada. Dr. Hardy C. Powers presiding.

**ROCKY MOUNTAIN**—Assembly, May 29 and 30, at First Church, Third Avenue N., at 33rd Street, Billings, Montana. Send mail and other items relating to the assembly in care of the entertaining pastor, Rev. Murray J. Pallett, 835 Alderson, Billings. Dr. Samuel Young presiding.

**NEVADA-UTAH**—Assembly, May 30 and 31, at First Church, Reno, Nevada. Send mail and other items relating to the assembly in care of the entertaining pastor, Rev. M. G. Bassett, 231 E. Sixth Street, Reno. Dr. D. I. Vanderpool presiding.

**SOUTHERN CALIFORNIA**—Assembly, May 30 to June 1, at the Civic Auditorium, 3485 Seventh St., Riverside, California (phone Overland 3-8500). Rev. J. E. Smith and Rev. H. E. Burton, entertaining pastors. Send mail and other items relating to the assembly in care of Rev. J. E. Smith, 3468 Spruce St., Riverside. Dr. Hugh C. Benner presiding.

**NEBRASKA**—Assembly, May 31 to June 1, at the church, 1021 W. Fifth Street, North Platte, Nebraska. Send mail and other items relating to the assembly in care of the entertaining pastor, Rev. George L. Mowry, 509 West 11th St., North Platte. Dr. Samuel Young presiding.

**NEW ENGLAND**—Assembly, May 31 to June 2, at Church of the Nazarene, 37 E. Elm Ave., Wollaston 70, Massachusetts. Send mail and other items relating to the assembly in care of the entertaining pastor, Dr. J. Glenn Gould, 29 Dunbarton Road, Wollaston 70, Massachusetts. Dr. Hardy C. Powers presiding.

## EVANGELISTS' SLATES

### L and M

Lamar, Clinton. Evangelist, 2912 Rehinhart Ave., Evansville, Ind.  
Langford, J. V. 808 N. College, Bethany, Okla.  
Childress, Texas. . . . . May 16 to 27  
Goodland, Kansas. . . . . May 29 to June 17  
Langford, O. F. Rt. 5, Box 162 C, Gilmer, Texas  
Latham, Joy and Mary E. P.O. Box 527, Kansas City 41, Mo.  
Latham, L. E. P.O. Box 77, Atlanta, Ga.  
Law, Dick and Lucille. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.  
Lincoln (N. Side), Neb. . . . . May 18 to 27  
Hewitt, Minn. . . . . May 30 to June 10  
Lee, Mason. 217 Division St., Huntington, W.Va.  
Hammond, Ind. . . . . May 23 to June 3  
South Euclid, Ohio . . . . . June 5 to 17  
Leih, Martin. 721 E. Foothill Blvd., Monrovia, Calif.  
Leonard, J. Carl. 121 Main, Ames, Iowa  
Leverett Brothers. Preacher and Singers, Lamar, Mo.  
Topeka (Highland Pk.), Kans. . . . . May 18 to 27  
Open date . . . . . June 1 to 10  
Lewis, E. E. 305 N. Shepherd, Ironton, Mo.  
St. Louis (Page-Warson), Mo. . . . . May 16 to 27  
Irontone, Mo. . . . . May 29 to June 10  
Lewis, Ellis. 308 N.W. Second St., Bethany, Okla.  
Cincinnati, Ohio . . . . . May 9 to 20  
Kennett, Mo. . . . . June 6 to 17  
Lewis, Roy R. Route 1, Albany, Ind.  
Lindley, R. F., and Wife. Evangelist and Children's Worker, P.O. Box 527, Kansas City 41, Mo.  
Hot Springs (First), Ark. . . . . May 9 to 20  
Wakeney, Kans. . . . . May 23 to June 3  
Lipker, Charles H. Box 2, Alameda, Ohio  
Little, H. C. 1338 1/2 Hunter Ave., Columbus 1, Ohio  
Logan, J. Sutherland. P.O. Box 527, Kansas City 41, Mo.  
MacAllen, L. J. and Mary E. Evangelists and Artists, 27 W. Falls St., New Castle, Pa.  
Mackey Evangelistic Party, D. D. Preacher and Musicians, Box 113, Bethany, Okla.  
Ulysses, Kans. . . . . May 10 to 20  
Canton, Ill. . . . . May 30 to June 10  
Mackey, Preacher (Tobe) and Mrs. Box 76, Lindsey, Ohio  
Markham, Walter. 408 S. Cottage Ave., Porterville, Calif.

Martin, Edwin C. Evangelist, P.O. Box 527, Kansas City 41, Mo.  
Freeport, Pa. (camp) . . . . . May 25 to June 3  
Ripley, Ohio . . . . . June 6 to 17  
Martin, Paul. P.O. Box 527, Kansas City 41, Mo.  
Frankfort (First), Ind. . . . . May 14 to 20  
Lafayette (First), Ind. . . . . May 21 to 27  
Mathews, L. B., and Wife. Evangelist and Singer, 514 West 15th St., Columbia, Tenn.  
Clinton, Mo. . . . . May 16 to 27  
Watseka, Ill. . . . . May 30 to June 10  
McCoy, Norman E. Song Evangelist, 1318 E. 28th St., Anderson, Ind.  
McDowell, Mrs. Doris M. Evangelist, 948 Fifth St. Apt. H, Santa Monica, Calif.  
Waverly, N.Y. . . . . May 18 to 27  
Utica, N.Y. . . . . June 3 to 10  
McGuffey, J. W. 1609 N. Central, Tyler, Texas  
McKinley, Pauline. Song Evangelist, P.O. Box 201, Greensburg, Ind.

Miller, A. E. and Pauline. Preachers and Chalk Artist, 307 S. Delaware St., Mt. Gilead, Ohio  
Kane, Pa. . . . . May 16 to 27  
Galena, Ohio . . . . . May 29 to June 10  
Miller, E. J. P.O. Box 527, Kansas City 41, Mo.  
Miller, Leila Dell. c/o Trevecca Nazarene College, Nashville, Tenn.  
Canton (First), Ohio . . . . . May 23 to June 3  
Reserved . . . . . June 6 to 17  
Miller, Nettie A. c/o Trevecca Nazarene College, Nashville, Tenn.  
Indianapolis, Ind. . . . . May 9 to 20  
Howell, Mich. . . . . May 23 to June 3  
Miller, Mrs. Ruth. Song Evangelist, 1414 N. Sierra Bonita, Pasadena 7, Calif.  
Miller, W. F. 521 Victoria Ave., Williamstown, W.Va.  
Mexico, Mo. . . . . May 16 to 27  
Mingledorff, O. C. P.O. Box 43, Douglas, Ga.  
Mitchells, The Musical (Lloyd and Addie). Song Evangelists and Musicians, Kersey, Pa.  
Moore-Dake Evangelistic Party (Myrtle C. and Lorraine M.) 10802 63rd Ave., Edmonton, Alberta  
Moore, Ernest, Jr. P.O. Box 515, Bremond, Texas  
El Campo, Texas . . . . . May 9 to 20  
Alvin, Texas . . . . . June 3 to 10  
Moore, Franklin M. 200 1/2 W. Lincoln Ave., Goshen, Ind.  
Muncie (Forrest Pk.), Ind. . . . . May 16 to 27  
Rockville, Ind. . . . . May 30 to June 10  
Moore, John E. Song Evangelist, P.O. Box 527, Kansas City 41, Mo.  
Mounts, C. Dewey. 12300 W. Ridgeland Ave., Worth, Ill.  
Murphy, B. W. 2952 Fourth Ave., Huntington 2, W.Va.  
Charleston (H. Creek), W.Va. . . . . May 16 to 27  
Alcoa, Tenn. . . . . May 30 to June 10  
Musical Messengers, The c/o Don Ratliff, 3423 Hottell Dr., Louisville 16, Ky.  
Evanville (Vict. Chap.), Ind. . . . . May 23 to June 3  
Myers, J. T. 502 Lafayette St., Danville, Ill.

### N to R

Neese, Albert R. and Bessie. 675 S. Decatur, Denver 19, Colo.  
Denver (Lakewood), Colo. . . . . June 4 to 15  
Nelson, Charles Ed. and Normadene. Preacher and Singers, P.O. Box 241, Rogers, Ark.  
Lowell, Ind. . . . . May 9 to 20  
Mena, Ark. . . . . May 30 to June 10  
Nichols, Dorrance and Esther. Evangelist and Musicians, P.O. Box 3854, Columbus 13, Ohio  
Norsworthy, Archie N. 113 N. Asbury, Bethany, Okla.  
Norton, Joe. Box 143, Hamlin, Texas  
El Paso (Immanuel), Texas . . . . . May 10 to 20  
Nutter, C. S. P.O. Box 48, Parkersburg, W.Va.  
Wheeling, W.Va. . . . . May 16 to 27  
Oren, Thurman. Box 327, Parker, Ind.  
Orton, Ernest E. Rt. 1, Box 57, Canon City, Colo.  
Parrott, A. L. P.O. Box 298, Bourbonnais, Ill.  
Sand Springs, Okla. . . . . May 9 to 20  
Tulsa (Univ. Ch.), Okla. . . . . May 23 to June 3  
Patrone, D. E. Evangelist-Violinist, 224 Liberty St., Painesville, Ohio  
Cincinnati, Ohio . . . . . May 15 to 27  
Hamilton, Ohio . . . . . May 31 to June 10  
Patterson, Walter. Route 3, Waurika, Okla.  
Payne, L. M. 509 Northwest Main, Bethany, Okla.  
Pendleton, T. E. 2019 Greenrock Lane, Indianapolis, Ind.  
Peters, Max F. 8665 Dearborn Ave., South Gate, Calif.  
Petersen, A. E. 633 16th St. South, Lethbridge, Alberta  
Shelbourne, Ontario . . . . . May 20 to June 3  
Phillips, Miss Lottie. c/o Trevecca Nazarene College, Nashville, Tenn.  
Royal Center, Ind. . . . . May 16 to 27  
Reserved . . . . . May 28 to June 24  
Phillips, Wm. H. Box 131, Apple River, Ill.  
Pierce, Boyce and Catherine. Singers and Musicians, 505 Columbia Ave., Danville, Ill.  
Huntsville (First), Ala. . . . . May 9 to 20  
Fairfax, Ala. . . . . May 23 to June 3  
Pittenger, Twyla. R.D. 1, Shelby, Ohio  
Yampa, Colo. . . . . May 15 to 27  
Power Point, Ohio . . . . . June 4 to 15  
Plummer, Chester D. 515 N. Chester Ave., Indianapolis 1, Ind.  
Linton, Ind. . . . . May 16 to 27  
Williamsburg, Ohio . . . . . May 30 to June 10  
Potter, Lyle and Lois. Sunday-School Evangelists, P.O. Box 527, Kansas City 41, Mo.  
Tennessee Dist. Tour . . . . . May 2 to June 6  
Pumpelly, Paul. 608 E. Prien Lake Rd., Lake Charles, La.  
Baton Rouge (Trinity), La. . . . . May 16 to 27  
Lapel, Ind. . . . . May 30 to June 10  
Purkhisier, H. G. 4531 Marcellus St. N.W., Canton 8, Ohio  
Cuyahoga Falls, Ohio . . . . . May 16 to 27  
London, Ontario . . . . . May 30 to June 10  
Qualls, Paul M. Song Evangelist, 5487 Lake Jessamine Dr., Orlando, Fla.  
Terre Haute (First), Ind. . . . . May 9 to 20  
Jackson (First), Ga. . . . . May 23 to June 3

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McMillan, Wilsie L. 506 N. Court St., Circleville, Ohio  
Rutland, Ohio . . . . . May 15 to 27  
McNatt, J. A. P.O. Box 527, Kansas City 41, Mo.  
Indianola, Iowa . . . . . May 23 to June 3  
Meadows, Naomi; and Reasoner, Eleanor. Preachers and Singers, 2510 Hudson Ave., Norwood 12, Ohio  
Fairfield, Ill. . . . . May 16 to 27  
Crothersville, Ind. . . . . May 30 to June 10  
Meredith, Dwight and Norma Jean. Song Evangelists and Musicians, P.O. Box 527, Kansas City 41, Mo.  
Joliet, Ill. . . . . May 16 to 27  
Duquoin, Kans. . . . . May 28 to June 15  
Messer, Haley. P.O. Box 527, Kansas City 41, Mo.  
Tyler (First), Texas . . . . . May 16 to 27  
Wilmot, S.D. (camp) . . . . . June 7 to 17  
Messer, L. C. and Ruth. Singers and Musicians, 236 S. Michigan Ave., Glendora, Calif.  
Michael, Elmer E. 1406 Sixth Ave., Jasper, Ala.  
Jennings, La. . . . . May 16 to 28  
Brunswick, Ga. . . . . May 31 to June 10  
Mickel, Ralph and Lillian. Evangelists and Singers, Alum Bank, Pa.  
Trenton, Nova Scotia . . . . . May 15 to 27  
Petersburg, Pa. . . . . June 1 to 3  
Mickey, Bob and Ida Mae. Song Evangelist and Chalk Artist, 309 Cimarron Ave., La Junta, Colo.  
South Dakota District . . . . . May 2 to 27  
Mieras, Edward E. 1962 Bridgen Rd., Pasadena 7, Calif.  
Reseda, Calif. . . . . May 13 to 20  
Claremore, Okla. . . . . May 27 to June 3

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singing and making melody in your heart ..."

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## Servicemen's Corner

★★★★★★★★★

Chaplain Herbert J. Van Vorce writes the following report from Fort Meade, Maryland:

"I feel that the high point of this month's work and activities was the pre-Easter services. All the chaplains and their congregations united and the services were conducted at the post chapel, each chaplain having a part in each service. The attendance was excellent and the Lord blessed our combined efforts. One evening during the week the Fort Meade Choral Group presented the *Crucifixion*. It was most beautifully presented and everyone received a blessing from this service. The Good Friday service was held from 12:00 until 15:00 hrs., with each chaplain presenting one of the seven sayings on the cross. The week of services was climaxed on Easter morning with a great sunrise service on the post parade ground. A fine crowd attended in spite of the cool weather. Seven chaplains participated in the service, with Chaplain Anderson bringing the message. The 2nd Army Band furnished the music as the great audience sang together the old gospel songs of the risen Lord.

"Another blessed experience during the month was a Sunday morning service conducted while the men were in the field. Six young men accepted the challenge to take Christ as personal Saviour at the close of that service."

"I have been discharged from the service and would like to take this opportunity to tell all of you how much I have enjoyed the papers you have sent to me. They have been a great help to me and my wife through these many months and only Christ can properly reward you. Keep up the good work and keep good literature going to our servicemen, for I believe it is needed today more than ever. There is plenty of religion, but Christ is almost unheard of in places where I have been.

"The Lord has really been good to me and I love Him more than anything in this world. I am glad for the Church of the Nazarene and for what it stands. God bless each of you is my prayer.—JOSEPH D. JAMES."

**NAZARENE SERVICE MEN'S COMMISSION**  
*Albois* DIRECTOR

Starnes, Earl. 1317 Keller St., Evansville, Ind.  
Richmond (First), Ky. May 9 to 20  
Evansville (Vict. Chap.), Ind.  
May 23 to June 3  
States, L. Wayne. 2115 W. Colorado Ave., Colorado Springs, Colo.  
Steeleman, Mrs. Thelma. P.O. Box 294, Gilmer, Texas  
Steininger, Dwight F. Artist-Evangelist, Box 445, Nashville, Ind.  
Kaiazoo (S. Side), Mich. May 16 to 27  
Sheridan, Ind. May 30 to June 10  
Stevenson, Edward and Lydia. Singers and Musicians, Box 154-B, Cuba, Ill.  
Stewart, Milton, and Wife. Evangelist and Singer, Route 2, Robeline, La.  
Stockton, Fred G. 1453 Third St., Enumclaw, Wash.

Raker, W. C. Astoria, Ill.  
Reed, Harlow. Box 45, Hull, Ill.  
Bartonville, Ill. May 16 to 27  
Macon, Mo. June 3 to 10  
Rice, Cecil H. 1128 Grace St., Washington C.H., Ohio  
Clyde, Ohio May 15 to 27  
Richards, Alvin D. and Annabelle. Preacher and Singers, Linden, Mich.  
Niles, Mich. May 22 to June 3  
Royalton, Ill. June 6 to 17  
Richards Evangelistic Party. Preachers and Singers, Box 313, Sparta, Mich.  
Richardson, Harold and Flossie. Preacher and Singers, Route 4, Muncie, Ind.  
New Matamoras, Ohio May 9 to 20  
Ridings, E. Paul. 708 N. College, Bethany, Okla.  
Ridley, Herman L. R.D. 3, New Bethlehem, Pa.  
Riepe, Alden. 25 Warren Court, Ft. Thomas, Ky.  
Elkin, N.C. May 15 to 27  
Williamstown, Ky. June 2  
Riffe, Brady. 902 Mel St., Charleston, W.Va.  
Bluefield, W.Va. (Miss.) May 13 to 27  
Rigney, J. B. 1215 Shelby Ave., Nashville, Tenn.  
Lebanon, Tenn. May 20 to June 3  
Goodlettsville, Tenn. June 6 to 17  
Roach, Douglas F. 1410 W. Clay, Apt. 4, Houston 19, Texas  
Angleton, Texas. May 20 to 27  
Houston (Lake Forest), Tex. May 30 to June 10  
Robbins, James. 1817 "F" St., Bedford, Ind.  
Evansville, Ind. May 16 to 27  
Robinson, John. 448 Washington Ave., Huntington, W.Va.  
Charleston, W.Va. May 16 to 27  
New Lexington, Ohio May 30 to June 10  
Rodgers, Clyde B. Artist-Evangelist, 505 Lester Ave., Nashville 10, Tenn.  
Jasper, Ala. May 8 to 20  
Pine Forest, Fla. May 21 to 27  
Roedel, Bernice L. 423 E. Maple St., Boonville, Ind.  
Mackey, Ind. (V.B.S.) May 14 to 27  
Nashville, Ind. May 30 to June 3  
Rothwell, Mel-Thomas. 21 Bromfield St., Wollaston, Mass.  
Evansville, Ind. May 30 to June 10  
Royce, C. E. and Lois. Evangelist and Singer, Route 2, Mason, Mich.  
Ossian, Ind. May 16 to 27  
West Branch, Mich. May 30 to June 10  
Rushing Family Trio, The (Dee, Bernadene, and Tracy). Singers and Musicians, King City, Mo.  
Little Rock, Ark. May 21 to 27  
Texarkana, Texas May 28 to June 3  
Russell, Orlando. Song Evangelist, 608 N. Douglas, Malden, Mo.  
Ryall, Frank L. (Toby). Evangelist, 3022 14th Ave., Chattanooga, Tenn.

### S and T

Sanford, Mrs. Ruth. Song Evangelist, 5636 Wilborn Dr., St. Louis 20, Mo.  
Scarlett, Don. 522 College St., Oakland City, Ind.

Schmidt, William and June. Preacher and Singers, Box 331, Vicksburg, Mich.  
Griggsville, Ill. May 16 to 27  
Akron (Goodyear Hgts.), Ohio  
May 29 to June 10  
Schriber, George R. 5949 N. Forestdale, Glendora, Calif.  
Schultz, Ernest. 606 Maple Ave., Mora, Minn.  
Schultz, Walter C. Song Evangelist, 707 S. Chipman St., Owosso, Mich.  
Sellick, R. T. Box 22, Oxford, N.S., Canada  
Open dates for the summer  
Selz, Joseph W. 627 Juniper St., Walla Walla, Wash.  
Shank, R. A., and Wife. Box 377, Vicksburg, Mich.  
Sharp, L. D. P.O. Box 527, Kansas City 41, Mo.  
Short, J. W. and Frances. Evangelists, P.O. Box 527, Kansas City 41, Mo.  
Hope, Ark. May 22 to 27  
Lawton, Okla. May 29 to June 3  
Silvernail, Donald R. c/o Nazarene Assembly Park, Vicksburg, Mich.  
Swanville (Lake Beauty), Minn. June 6 to 17  
Slack, D. F. Song Evangelist, Route 2, Vevay, Ind.  
Slater, Glenn and Vera. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.  
Alton (Hillcrest), Ill. May 9 to 20  
Slater, Hugh. P.O. Box 527, Kansas City 41, Mo.  
Slayton, Humbert M. 237 N. Fifth St., Elwood, Ind.  
Smith, Bernie. Box 145, Harrisburg, Ill.  
Plymouth, Mich. May 9 to 20  
Detroit, Mich. May 23 to June 3  
Smith, Billy and Helen. Evangelist and Singers, 816 McKinley Ave., Cambridge, Ohio  
Smith, Charles Hastings. P.O. Box 778, Bartlesville, Okla.  
Smiths, The Singing (Eugene and LaNora). Song Evangelists, Winsboro, S.C.  
Smith, Floyd P. 118 Motel Dr., San Antonio, Texas  
Smith, Otis E. Box 602, Greensboro, N.C.  
New Galilee, Pa. May 9 to 20  
Claytonia, Pa. May 24 to June 3  
Smith, Paul R. and Hallie. Evangelist and Singers, 318 N.W. 5th St., Bethany, Okla.  
Enid (Maine St.), Okla. May 16 to 27  
Poteau, Okla. May 30 to June 10  
Snow, Loy. Route 1, Bedford, Ind.  
Shoals, Ind. May 15 to 27  
Terre Haute (Miss.), Ind. May 29 to June 10  
Sparks, Sammy. 510 N. Pickaway, Circleville, Ohio  
Sparks, Samuel L. P.O. Box 527, Kansas City 41, Mo.  
Spittal, David J. R. Box 208, Bourbonnais, Ill.  
Stabler, R. C., and Wife. Box 34, Montoursville, Pa.  
Steubenville (U.B.), Ohio May 14 to 27  
Middletown (Salv. Army), N.Y.  
May 30 to June 10  
Stafford, Daniel. Box 1514, Indianapolis, Ind.  
Indianapolis (Speedway), Ind. May 9 to 20  
Flackville, Ind. May 21 to 27  
Stanley, T. H. 1242 Cottage Ave., Middletown, Ind.  
Shenandoah, Iowa May 8 to 20  
Burlington, Colo. May 22 to June 3



## May 16, 1956

Strack, W. J. Box 215, New Lyme, Ohio  
Springfield Gardens, N.Y. May 8 to 20  
Strait, Neil. Box 112, Olivet Nazarene College,  
Kankakee, Ill.  
Summers, Shad T. 2741 17th St., Birmingham 8,  
Ala.  
Selma, Ala. May 16 to 27  
Tusculum, Ala. May 30 to June 10  
Sutherland, Jack and Naomi. Preacher and Singers,  
Route 5, Canton, Ill.  
De Kalb, Ill. May 9 to 20  
Carlinville, Ill. May 23 to June 3  
Sweeten, Howard W. Ashley, Ill.  
Neodesha, Kansas May 8 to 20  
Ashley, Ill. May 22 to June 10  
Swisher, Ralph and Connie. Preachers and Chalk  
Artist, 722 Heyward St., Columbia, S.C.  
Jacksonville (Central), Fla. May 17 to 19  
Wallace, S.C. May 24 to June 3  
Talbert, George H., and Wife. Evangelist and Sing-  
ers, P.O. Box 438, Abilene, Kansas  
Tarvin, E. C. California, Ky.  
Teare, Laten E. and Loura. Preacher and Singers,  
P.O. Box 527, Kansas City 41, Mo.  
Thomas, Fred. 177 Marshall Blvd., Elkhart, Ind.  
Charleston (Pocotalico), W.Va. May 17 to 27  
Hametown, Ohio May 29 to June 3  
Thompson, Harold C. P.O. Box 549, Blytheville,  
Ark.  
Turpel, J. W. Convene, Maine  
Tyson, Joe M., and Wife. Evangelist and Children's  
Workers, Rt. 6, Box 446, Waco, Texas

### U to Z

Van Houten, L. L. 237 Columbia St., Shreveport,  
La.  
Van Slyke, D. C. 508 16th Ave. South, Nampa,  
Idaho  
Broken Arrow, Okla. May 20 to 30  
Tulsa (Dawson), Okla. June 3 to 13

Vennum, Earle W. and Elizabeth. P.O. Box 527,  
Kansas City 41, Mo.  
Denver (So. Side), Colo. May 9 to 20  
Delta, Colo. May 23 to June 3  
Volk, Harold L. P.O. Box 527, Kansas City 41, Mo.  
Wagner, Allen H. 404 N. Kentucky Ave., De Land,  
Fla.  
Decatur, Ind. May 9 to 20  
Wagner, Betty; and Lavelly, Helen. Preacher and  
Singers, Box 53, Carrier Mills, Ill.  
Wakefield, A. C. Song Evangelist, 515 Woodland,  
Nashville 6, Tenn.  
Florida District May 16 to 27  
Ft. Myers, Fla. May 30 to June 10  
Walker, Lawrence and Lavona. 316 Third St. N.W.,  
New Philadelphia, Ohio  
Walker, W. B. P.O. Box 527, Kansas City 41, Mo.  
Erlanger, Ky. May 16 to 27  
Ward, Lloyd and Gertrude. Preacher and Chalk Ar-  
tist, P.O. Box 501, Fern Park, Fla.  
Morehouse, Mo. May 9 to 20  
West Plains, Mo. May 24 to June 3  
Welch, R. O. Route 2, Sistersville, W.Va.  
Wells, Kenneth and Lily. Evangelists and Singers,  
Box 679, Whitefish, Mont.  
Whisler, John F. Blind Singer, 404 N. Francis St.,  
Carthage, Mo.  
White, W. T. 116 E. Keith, Norman, Okla.  
Portsmouth (First), Ohio May 9 to 20  
Whitley, C. M., and Wife. Preacher and Singer,  
P.O. Box 527, Kansas City 41, Mo.  
Whiting, Warren and Katherine. Musician and Song  
Evangelist, 1239 S.W. 35th Ave., Ft. Lauderdale,  
Fla.  
Whittaker, Frank B. 273 W. Locust St., Newark,  
Ohio  
Waterford, Pa. May 8 to 20  
Pittsburgh Dist. Home Miss.  
May 23 to June 3  
Whitworth, James H. Route 2, Bloomington, Ill.

Wiggs, W. Frank, and Wife. Preacher and Singer,  
2625 E. Nettleton, Jonesboro, Ark.  
Open dates after May 22  
Wilkinson Trio (Lloyd M., Wife, and Daughter  
Margaret). 1104 Penn St., Columbus, Ind.  
Laurel, Ind. May 16 to 27  
Williams, J. E. P.O. Box 527, Kansas City 41, Mo.  
Wapakoneta, Ohio May 9 to 20  
Newark (First), Ohio May 30 to June 10  
Williams, Lillian. Evangelist, 327 W. Broadway,  
Sparta, Tenn.  
Allardt, Tenn. (V.B.S.) May 21 to 26  
Shelbyville (Himesville), Tenn.  
May 28 to June 3  
Willis, Harold J. and Mae. Preachers and Children's  
Workers, P.O. Box 527, Kansas City 41, Mo.  
Oakes, N.Dak. (camp) May 30 to June 10  
Eugene, Ore. (V.B.S.) June 11 to 15  
Winegarden, Robert. Route 1, Cayuga, Ind.  
Markham City, Ill. May 16 to 27  
Wire, B. N. 109 N.W. 7th St., Bethany, Okla.  
Okmulgee, Okla. May 9 to 20  
Purcell, Okla. May 30 to June 10  
Wolfe, E. D. 820 Edina Ave., Salem, Ore.  
Woods, Bob. Evangelist, Pepperlaw P.O., Ontario  
Uxbridge, Mass. May 9 to 20  
Butler, N.J. May 27 to June 3  
Woodward, George P. Artist-Evangelist, 201 N.  
Warren Ave., Columbus 4, Ohio  
East Palestine, Ohio May 18 to 27  
Brookfield, Ill. June 1 to 10  
Woolman, J. L. 223 N. Hammond, Bethany, Okla.  
Wooton, B. H. 2519 Galbreth Rd., Pasadena 7,  
Calif.  
Placerville, Calif. May 23 to June 3  
Wynkoop, Ralph C. 6120 S.E. Knapp, Portland 6,  
Ore.  
Fort Collins, Colo. May 16 to 27  
Yeatts, Lowell L. 325 W. Sixth St., Peru, Ind.  
Plymouth, Ind. May 15 to 20



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33 And there he found a certain man named *Æ-nē-as*, which had kept his bed eight years, and was sick of the palsy.

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